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MISSIONARY HERALD

JANUARY 1964 PRICE SIXPENCE

INDIA

EAST PAKISTAN

CEYLON

CONGO REPUBLIC

ANGOLA

JAMAICA

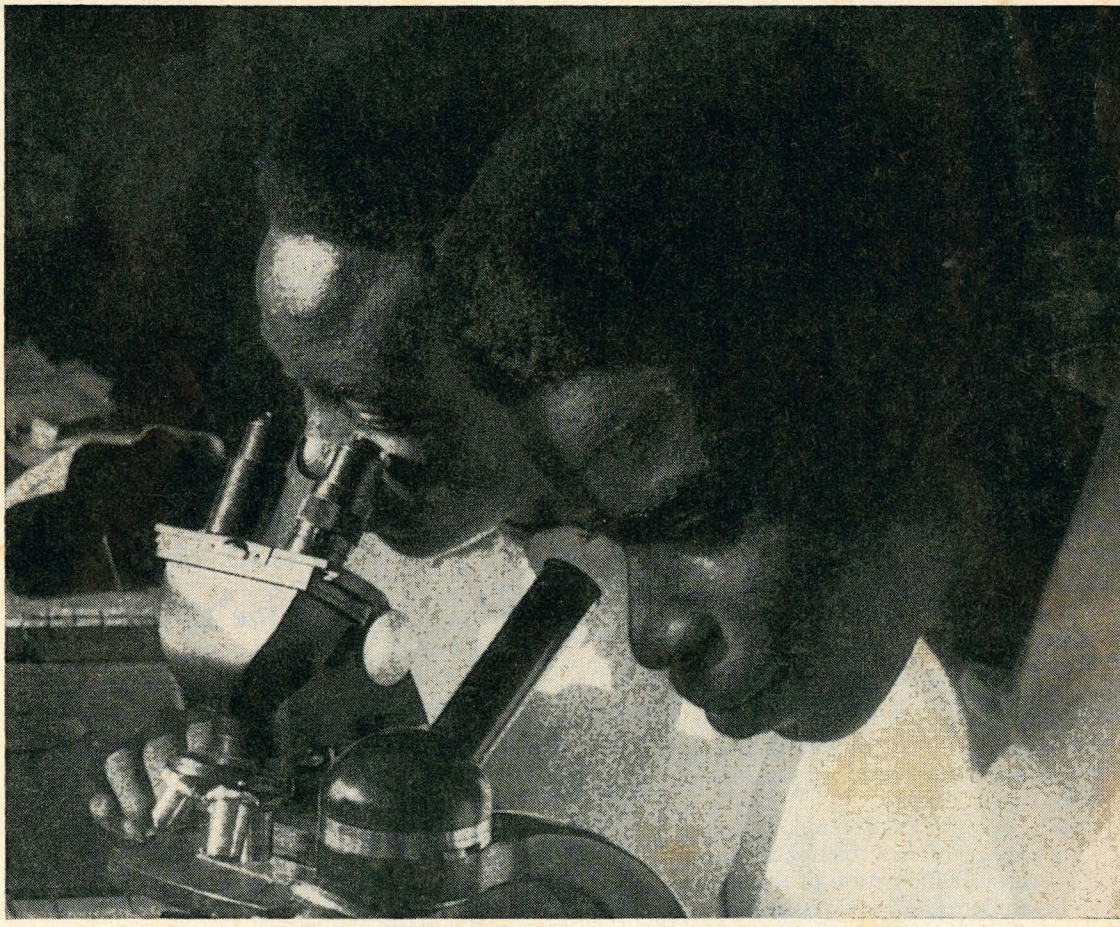
TRINIDAD

BRAZIL

SIERRA LEONE

HONG KONG

NEPAL



Congolese students at Kimpese working with microscopes. These will be some of the future leaders of Congo. Missionaries are urgently needed to help to train young men and women like these

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

JESUS CHRIST, THE SAME YESTERDAY, TODAY AND FOR EVER

FOR the last decade missionary societies have been subject to attack from many quarters. The societies themselves and those who have been their servants have constantly re-examined missionary motives and methods and sought to adapt themselves to the fast changing world of the second half of the twentieth century.

Their work has been affected by many twentieth-century phenomena, including the emergence of new nations, the growth of nationalism, the spread of secularism and the seemingly contradictory revival of ancient faiths. Their advance has been hindered by economic problems of great magnitude and because policy has oftentimes been subject to finance, policy has been degraded to "make do and mend".

New churches have emerged

In the midst of these confusions, new churches have emerged. Some, if a human metaphor may be used, were forced to assume adult responsibilities while still at an adolescent stage of immaturity. The result has been mission/church partnerships at various stages of development, which have sometimes added to the difficulties of the home boards of the missionary societies.

On the other hand, the emergence of new churches has been a clear indication of the success, under God, of missionary endeavours. With joy they have been welcomed as full partners in a task which cannot end with the formation of a few churches, but must continue until the whole world embraces Christ, or that day when Christ's Kingdom shall come.

If there is hesitancy about the thrust of missions today, and few there are who would deny that there is such hesitancy, it rests largely in the lands once regarded as the "homelands" of the Christian missions.

A re-examination of motives

For the first time since their inception Christian missions and those who support them are being forced to re-examine the sincerity of all their motives. Once this country believed it had a colonizing mission and the churches caught something of the Christian imperialism of that age. Once it was easy to talk of missions to "savages" or to the "heathen living in darkness". With members of other religions, many of them with better academic qualifications than ourselves, living as our neighbours, or within our neighbourhood, we cannot talk or think in the same terms.

In the same way the humanitarian motive of missions has been taken over by so many agencies including governments; that which once seemed a Christian prerogative, is no longer exclusively Christian.

How then do we as a missionary society face 1964? There is only one motive that can stand the test of the years and which can change problems into challenges. That motive is to be found solely in Jesus Christ as God's Son, in His primacy as Saviour of all mankind, in the forgiveness of sins which He brings and the power of His Spirit to renew the hearts of men and nations.

His command

He said, "Go ye into all the world and preach the Gospel . . ."

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B.M.S. SERVICE IN THE CARIBBEAN ISLANDS

By A. R. WEIR

I RECENTLY had the privilege of making a business trip to Jamaica and Trinidad, and took the opportunity of seeing some of the work in which the Society is closely linked. I was welcomed with much kindness and people seemed pleased that a member of the General Committee should trouble to meet them.

Baptists in Jamaica are thriving. There are good congregations and the denomination is popular. Herein lies a danger, because so many people call themselves Baptists, rather like some who, in this country, call themselves "Church of England" because they know not what else to say. In Trinidad the reverse is true. Baptists are struggling against great odds and the work is an uphill fight.

Large packed church

Thus in Jamaica when I visited East Queen Street Church, I was thrilled to find a large packed church with a virile ministry and membership of over 1,700; a Sunday school of 600 scholars and a full and lively church diary. The minister, Rev. J. A. Leo-Rhynie, is a Jamaican. In Trinidad the St. John's Baptist Church, Port-of-Spain, was only partly filled and it was evident that Baptist churches were not so popular. Yet despite difficulties, through the Rev. J. H. Poole solid work is being done.

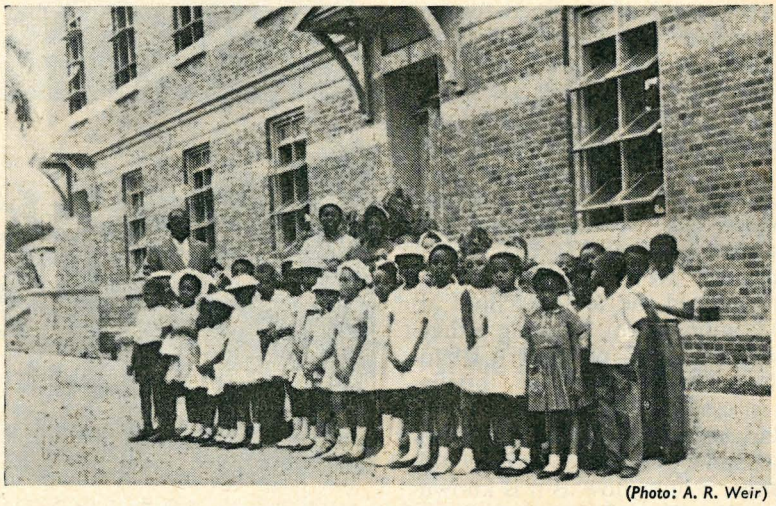
In the country districts in Jamaica, village life centres around the Church and the school is more often than not staffed and run by the Church. I visited the village of Jericho which has 700 inhabitants, and I understand that at church probably 350 to 400 will come and worship. The road leading to this village was reminiscent of the Bible story, but fortunately the Rev. Donald Monkcom and

(Photo: A. R. Weir)

An old church still in use in Trinidad

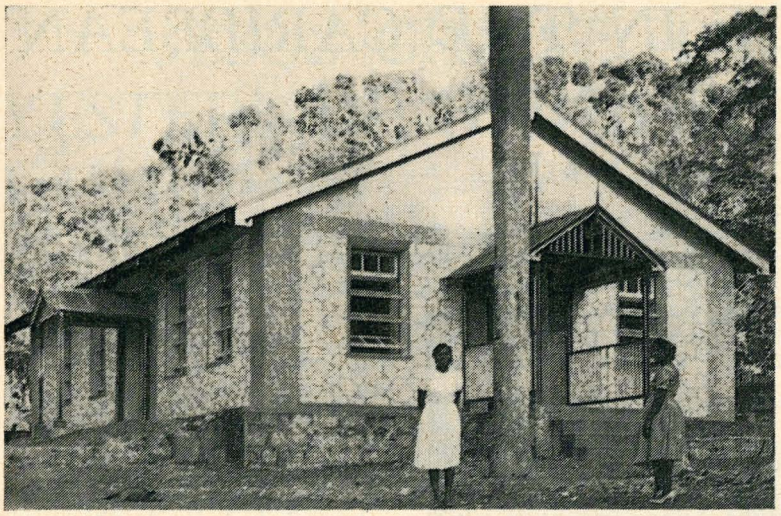
I escaped any form of banditry. In Trinidad, true Baptist work is centred more to the south of the island, and is in the main organized by the B.M.S. missionaries, Rev. W. Cranston and Mrs. Bell, Rev. S. Eric and Mrs. Payne, Rev. R. and Mrs. Firmin and Miss Eva Waggott, all of whom I met in one exciting but very busy week-end. The work is truly missionary and often carried on in primitive buildings under great difficulty, but there is a nucleus of very faithful and spiritually-minded Trinidadians who are a joy to meet, and with whom I had much Christian fellowship.

In Jamaica the B.M.S. supports a Theological College at Calabar where, at the moment, 17 students are studying. The Principal is Rev. Donald Monkcom, B.D., M.Th. There is also the Jamaica B.M.S. which has three missionaries on the field in the Turks and Caicos Islands. Trinidad has no such training facilities or activities, but there are moves afoot for co-operation with Jamaica and if finance and suitable candidates can be found, Calabar College hopes to train



(Photo: A. R. Weir)

The Junior Sunday School at East Queen Street Baptist Church, Kingston, Jamaica



Richmond Vale Baptist Church, St. Thomas, Jamaica. The Rev. C. Augustus Russell, father of a tutor at Calabar College (Rev. Horace O. Russell) is pastor here

Trinidadians for the full-time ministry.

Shortage of ministers

There are 28,482 Baptists in Jamaica, with 266 churches organized into 61 circuits. To minister to this large company of people there are only 47 full-time ministers. Yet, last year there were 1,506 baptisms. The vital work carried on at Calabar Theological College is the more significant when set against this background of the need for an increased trained ministry. In Trinidad there are only 19 churches with 7 ministers, and 4 missionaries. There are approximately 2,000 church members.

I was shown around the Calabar High School for Boys, which has 700 scholars and a tutorial staff of 37. The Headmaster, Rev. Walter Foster, introduced me to the school at Assembly one morning (they start at 8 a.m. promptly). I had the opportunity of briefly addressing the boys. In Trinidad I saw the Cowen-Hamilton Secondary School, the school under a bungalow as it is known in the West Indies Sub-Committee. This description bogged the imagination of its members, but I was able to see how it could be done as all buildings are erected on stilts. This is a most successful work which was only commenced about a year ago.

I was intrigued to watch the children in the church services in both islands. They seemed to wander about at will.

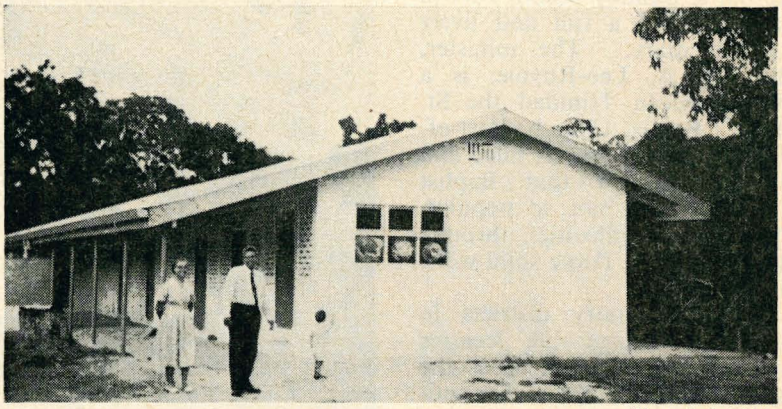
Musical instruments are not available except in the most wealthy of churches. Thus a precentor leads the singing, which is hearty in sound, and slow in speed. In fact, at one church the speed was so slow it almost became full stop. In more backward churches, where the folk find it difficult to read and hymn books are few, the minister will read out two lines of the hymn which will then be sung, and so on to the end.

I found, however, wherever I went, a great attention given to the preacher, often punctuated by fervent "Amens" and "Hallelujahs".

Urgent need for the Gospel

I found it most stimulating to worship with these Jamaicans and Trinidadians. Colour and prejudice found no barrier or handicap in our fellowship together. Sin, as anywhere else, abounds, and the need for preaching the Gospel is as urgent as ever. Both islands are, to a considerable degree, pagan (I saw several Hindu temples), and there is much "land to be possessed".

The West Indian needs to learn, just as much as we do, that God requires not only our time and talents, but also a dedicated portion of our money. Whereas the West Indian will give gladly of the first two, he finds the third difficult. We, in England, I fear, find it difficult to part with all or any of the three.



(Photo: A. R. Weir)

The new primary school at Marac, Trinidad. The B.M.S. made a grant towards the building of this school

Unusual Charge for an Unusual Experiment

Missionaries, once the "jacks-of-all-trades", have found themselves occupied so fully with teaching and other programmes to which they have been committed by the Congolese churches, that the time they once had for supervising building tasks is no longer available.

The result was a major problem for the church at Bolobo. UNESCO offered a grant of £5,000 for classrooms for the new secondary school provided that the mission or church could erect the buildings.

The only way in which this could be accomplished was by the engagement of two "Pax-men" for a period of six months. "Pax-men" are young Americans who, instead of doing national service, give their services to under-developed countries for two years. In this case they were American Mennonites.

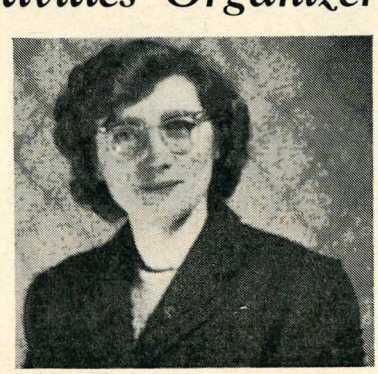
The Pax-men successfully supervised the building of the new classrooms and the cost of their allowances during this period, a pound per day each, was borne by the B.M.S.

At present there are ten Pax-men in Congo available for helping missions.

The success of the experiment in Bolobo has led to further suggestions for their use in other areas of the Congo field where new buildings are being erected.

Miss Olive Woodham Appointed B.M.S. Junior Activities Organizer

Since Miss Valerie Lawrence left to join the staff of the Mission to Lepers, the Society has been without an Organizer for its Junior Work. This month, however, Miss Olive Woodham of Reading takes up that office.



The daughter of the Secretary of Wycliffe Church, experienced in Sunday school and youth work, she is a certificated teacher of considerable experience in primary schools. At the Westhill Training College, Birmingham, she took a short course for Youth Leaders.

Under Rev. Peter F. E. Amies, Miss Woodham will advise the Society on its approach to children and will be available to help Sunday school teachers, leaders in Family Worship and of junior meetings and fellowships, in giving information and instruction about the work of the B.M.S. and of the churches overseas generally.

Those who would like her services are invited to write to her: Miss O. Woodham, Young People's Department, B.M.S., 93 Gloucester Place, London, W.1.

New Indian Society

Some forty Protestant ministers and theologians from the major denominations in India have formed the Society for Biblical Studies.

Patterned after similar organizations in Europe and North America, the society will promote research and exchange of views on Biblical questions. It will be open for membership to persons holding a degree or diploma from a recognized theological institution.

Indian N.C.C. Stresses Religious Liberty Vigilance

The National Christian Council in triennial assembly in Madras has called upon its member churches "to keep constant vigilance about legislative and executive actions (of the government) which might adversely affect their religious freedom" or the freedom of Christian institutions.

The Assembly, at which all 23 member churches and 14 affiliated regional councils were represented, suggested that a "public questions committee" be set up in each state to hire competent lawyers and take prompt action in cases where religious freedom has been infringed.

When government legislation threatens religious freedom, the Assembly said, all churches in the area, including Roman Catholic, should co-operate to meet the costs of taking the issue to court. However, it added:

"It is of the utmost importance that the churches have a positive appraisal of the real motives of the government in seeking such legislation and be willing to co-operate with the government in measures to protect society against anti-social elements, and different forms of corruption and social and economic exploitation."

A number of cases related to the freedom of Christian educational institutions have been presented to the Indian courts in recent years. The courts consistently have upheld the right of Christians as a minority community to establish and maintain institutions without undue interference from the government.

The Council elected as its first woman president Miss Renuka Mukerji, principal of the Women's College of Madras.

What Price Happiness?

What Price Happiness? by E. H. Patterson (London Missionary Society, 3/6) is a series of interesting sketches about the work of the Nethersole Hospital, Hong Kong, and some of the patients who have visited it.

THESE SEVEN YEARS

By H. M. ANGUS

Rev. H. M. Angus, the writer of this interesting article about the revision of the Bengali New Testament, began his missionary service in 1917. *He has worked mainly in Bengal, but has also given two periods of distinguished service at home.*

THE printing houses of the world have been very busy bringing out in time for Christmas what, in the aggregate, must be a prodigious offering of new books. No doubt it will be of special interest to readers of the *Missionary Herald* to know that, among them, will be found the Revised Edition of the Bengali New Testament with Marginal References, published by the Bible Society and printed at the Baptist Mission Press, Calcutta.

The production of this has taken seven years, for although we have not presumed to describe it as anything more high-sounding than "a revision", the work has been pursued with the closest possible reference to the latest Greek text, so that it might, justifiably, be regarded as a revised translation. I am much drawn to the way in which the English Authorised Version was commended to the people, for in these same words we might commend our work to the Bengali-speaking peoples of India and East Pakistan:

For the building of His Church

"Truly, good Christian reader, we never thought to make a new translation, nor yet to make a bad one a good one, but to make a good one better. We are so far from condemning any of their labours that travelled before us in this kind . . . that we acknowledge them to have been raised up of God for the building and furnishing of His Church, and that they deserve to be had of us and of posterity in everlasting remembrance."

And who more than Carey, whose first Bengali version was laid on the Communion Table at Serampore in 1801, just over seven years after his arrival in India, deserves such remembrance?

Our method of working has

(*Photo: S. Bose*)

Rev. H. M. and Mrs. Angus outside their home in Shillong in Assam

been to prepare drafts which have been submitted to a panel of thirty or more consultants, more than half the number being Bengalis, and all representative of one or other of the many churches and missions in the area. Comments and criticisms from this panel were noted and incorporated in new drafts, to be closely appraised by a smaller group, called together from time to time.

Invaluable help

For three years I had a Bengali assistant working by my side whose help was invaluable; but after that my greatest help came, on the one hand, by constant communication with certain men who, though unable to attend panel meetings, were unfailing in their faithful study of the drafts and forwarding of valuable suggestions, and, on the other, by the drawing together in Calcutta of a small group who were able to meet and review the Epistles and the Apocalypse, before these portions were sent to the Press to join the Gospels and the Acts.

There were four of us—two Indian brethren, one of them the vicar in a Calcutta parish of the Church of India and the other the pastor of an independent "Bethel"; then Brother Cowgill of the Oxford Mission and myself. In these final meetings, as indeed at all times when, individually or corporately, the business might seem concerned mainly with the discovery of the right style, the right phrase, the suitable word and with the preservation of conformity within the whole, there came again an uplifting sense of the Spirit's presence.

Thanksgiving and Intercession

What a day it was when we came to the end of our work together! Joined at that moment by my wife, who has shared not only the cares but the abiding satisfaction of these years, we lifted up our hands in thanksgiving and intercession, led by the youngest member of our company. We remembered all who had been—to use a phrase of Carey's—"friends of the enterprise"—and all into whose hands and hearts the Word of Life would come, committing

ASIAN STUDENTS IN EUROPE DISCUSS THEIR CHRISTIAN WITNESS

Students who leave their own countries to study abroad find themselves faced with problems unknown to their stay-at-home colleagues. That such problems may be intensified for a Christian student seeking to witness to his faith in the new community in which he finds himself, was indicated in reports of the Fourth Asian Student Conference held in Geneva under sponsorship of the John Knox House, the Presbyterian student centre, and the World Student Christian Federation.

Some fifty students from fifteen countries of Asia and Australasia spent ten days in discussions of how they can be effective Christians while abroad. Reports of the four conference workshops indicate that, no matter how sincere their desire to witness, they generally feel frustrated and ineffective and that this feeling is often stronger in their relationships with the churches.

Said one report: The foreign student often cannot find satisfaction in European churches because he senses a lack of sincerity and fellowship, a sense of community, and pastoral care. In some cases this is due to the unwillingness on the part of European churches to accept him into full membership . . .

"Here we face a serious dilemma. Should we belong to a lifeless and difficult European Church of our own denomination or should we abandon it and join the student Christian community or our own national group which provides better fellowship. Perhaps," they said, "we should accept the challenge and stay in a lifeless church and be active in bringing it to life . . ."

Encounters with European students in the university community are also often fleeting and superficial. "Above all a sense of superiority on the part of European students makes it difficult to enter into contact with them," said one of the reports.

But they were not sanguine about their own role in the encounter. Sometimes they suggested, "We Asian students are guilty of being proud of our humility.

"We must be mindful of the fact that it always takes two people to start a conversation and to create a true community. We must, therefore, examine our own isolationist attitude and pride."

The Asian students outlined no hard and fast rules for their conduct in witnessing. The best way, summarized one report, is "by your exemplary life".

These Seven Years

(continued)

them to God and praying that we all, and the work itself, might continually be used and blessed in the furtherance of the Kingdom of our Lord.

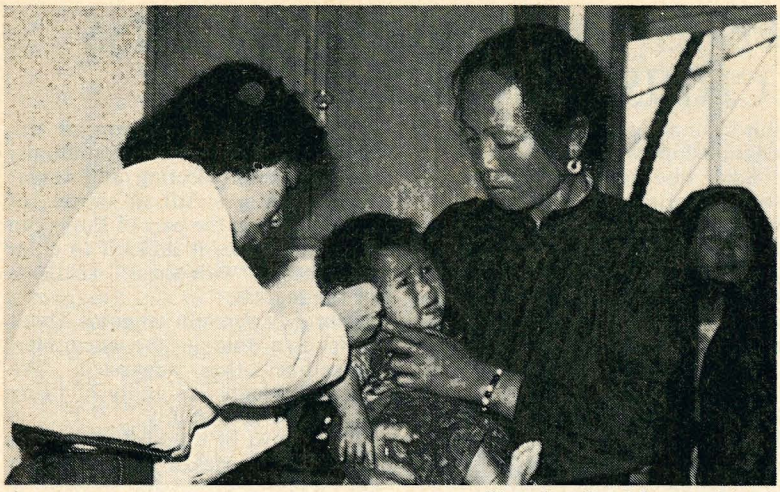
As I write—in England now—proofs are still coming to me, and being returned to the Baptist Mission Press to whose careful hands the printing is entrusted; but these proofs will soon give place to the finished sheets, and the edition numbering 5,000 copies will be printed in Monotype, and one hopes that, as hitherto, continual reprints to meet the encouraging demand, running into some thousands annually, will be made by photographic processes.

Joy to share in Christian service

While this tenth part of my own span of seventy years has been devoted to this work, we have made our home in Shillong in Assam. It has been a joy to us while there to share in Christian service of many kinds; for myself this has included acting as pastor emeritus of the Bengali Church. To all in that congregation and to my many friends in the churches of Bengal and East Pakistan, so well known to me in former years, as well as to many Christian folk in the Khasi Hills and the other tribal areas adjoining them, we are bound in deepest ties of fellowship and affection. We commend them all "to God and to the word of His grace, which is able to build them up and give them an inheritance among all them that are sanctified." So be it for us all.

(Photo: British and Foreign Bible Society)

Rev. H. M. Angus with the Committee for the Revision of the Bengali Bible



(*Photo: Hong Kong Information Service*)

A child being immunized against diphtheria at a "floating clinic" in Hong Kong.

Major Crisis

A major crisis in relation to staffing is threatening the Society's medical work in Congo.

This year one, and possibly two, hospitals, those at Bolobo and Pimu, may be without doctors because of very necessary furloughs. The prospects for 1965 seem equally grim, or even more so, for then three hospitals may be without doctors.

Missionary nursing sisters are also in short supply—and again Bolobo and Pimu hospitals will be those most seriously affected.

Are there no doctors and nurses available in the home churches?

Minister Needed

An experienced Baptist minister is needed as a furlough replacement in Trinidad.

His service would be among the weak Baptist churches in the south of the island. He would be required to serve for about three years and would be expected to work happily with the team of missionaries in the island, who are engaged in "building up the church".

Any minister interested in this arduous but worthwhile service should write to the Foreign Secretary, B.M.S., 93 Gloucester Place, London, W.1.

Facts Which Tell A Tragic Story

There were 256 missionaries in Angola before March 1961, the month in which the uprising in Angola began.

Many missionaries protested about the cruelty with which the Portuguese attempted to stamp out the revolution. At the end of August 1963 there were only a total of 148 missionaries of all societies remaining in Angola.

Since March 1961 the Portuguese authorities have only allowed two missionaries to return to Angola after furlough. Visa applications for the others who wanted to return have been refused.

Many of the missionaries now serving in Angola are delaying taking their furloughs because of this situation.

Gifts for your own missionary society
may be sent to:
Rev. A. S. Clement, B.M.S., 93 Gloucester Place, London, W.1.

NEPALESE LA
CONVE

On 17 August, 1963, new laws came into effect in Nepal. Important and far-reaching reforms were introduced on social matters, including forbidding of polygamy and discrimination on the basis of caste. The same new laws, however, did not give freedom of religion, but introduced even stricter measures than those previously obtaining. The law now reads:

"About Discipline or Control"

"No person shall propagate Christianity, Islam, or any other faith so as to disrupt the traditional religion of the Hindu community within Nepal, or convert any adherent of the Hindu religion into these faiths. A sentence of imprisonment for three years shall be awarded to any person attempting to convert another.

"In case conversion has already been effected, imprisonment for six years shall be awarded to the person converting another. If the case is against a foreign citizen he shall, in addition, be expelled from the country.

"In case any adherent of the Hindu religion converts himself into any of the above-mentioned religions he shall be imprisoned for a maximum period of one year; and if he is a foreign citizen he shall, in addition, be expelled from the country.

"In case only an attempt has been made to be converted a fine of

Universal Week

Ever since the inception of the Evangelical Alliance, in the year 1846, the Universal Week of Prayer has been observed in many countries throughout the world. As many may know, in 1963 an alternative date for its observance was suggested—the week preceding Whitsuntide. This proved satisfactory in many areas in Britain, while in other areas, and particularly overseas, the traditional date (the first full week in January) was retained. In 1964 the dates are 10–17 May and 5–12 January.

Topics for prayer are again being

AW FORBIDS ERSION

Rs.100 shall be imposed. In case conversion has already been effected, it shall be invalidated, and such a person shall remain in his Hindu religion."

Three years ago a group of eight baptized Christians and their pastor were arrested for breaking the law which forbade "change of religion". The eight Christians were released after a year's imprisonment, but the pastor has just completed three of the six years' sentence awarded for converting the others. That law forbidding the "change of religion" could presumably have been applied to a Muslim becoming a Hindu, but the new law seems to be aimed at the safe-guarding of the Hindu religion.

It is not difficult to imagine the thoughts of the Church in Nepal and those engaged in missionary work in that land as they face up to the implications of the enforcement of the law.

As we recognize the sovereign right of a government to impose such a law, we also recognize the sovereign right of God to dispose of it as He wills.

The Church throughout the world is joining in prayer that in persecution and suffering the Church in Nepal may be strengthened and that missionary workers may have the Spirit's leading concerning the future.

of Prayer, 1964

translated into many different languages. In quite a number of localities an exchange of pulpits is arranged in connection with the Week, and in some cases united services of Holy Communion are held. Within the context of the Week, a United Service of Holy Communion will be held at the Royal Albert Hall on Tuesday, 12 May, 1964.

The topics for prayer and particulars of the Service in the Royal Albert Hall are available from the Evangelical Alliance, 30 Bedford Place, London, W.C.1.

Rev. S. Lilemo of Yakusu, Congo, being welcomed by the B.M.S. General Committee. Mr. Lilemo has come to this country on a scholarship provided by the Society and will be here for about twelve months. In the background of the picture can be seen (*left to right*): Rev. C. J. Parsons (Associate Secretary for Africa), Rev. H. W. Carter (Associate Secretary for Asia), Rev. E. G. T. Madge (Foreign Secretary), Rev. A. C. Davies (Ex-Chairman of the B.M.S.), Rev. S. E. Leslie Larwood (Chairman of the B.M.S.), Rev. A. H. Kirkby (Vice-Chairman), and Rev. A. S. Clement (Home Secretary).

What Should Be Done With Idols?

At a recent meeting of the Kond Hills Church Union there was this poser on the agenda: What should be done with idols when their owners become Christian? The problem affected more than idols. Such paraphernalia as gaudy cloths, brass vessels and even cash were involved —whatever had been offered to idols and was therefore taboo.

The Union's decision was that idols and worthless objects should be destroyed on the spot, in the presence of the villagers; but that serviceable cloths and utensils should be sent to the Union headquarters for exhibition next year when the Union celebrates its Golden Jubilee. The Indian brethren felt that some of these things might also be sent to England for missionary exhibitions, to give civilized folk an idea of life in the raw! Cash gifts to the gods are rare and small; and there appears to be no difficulty in persuading the donors to put the money to better use.

If an idol, which invariably creates fear, is thrown away near a village it merely increases its sphere of influence. Whereas when a new convert sees his images destroyed in public he feels a cleaner break with the past. Missionaries do not participate on such occasions, although occasionally they are present. It is not only appropriate but convincing when Christian Konds assist their fellows to throw off the shackles of witchcraft.

Gift From Sierra Leone

A school in Sierra Leone has sent a gift of £5 to the B.M.S. for work among Angolan refugees.

The boarding pupils of the Annie Walsh Memorial School, Freetown, make a donation of £5 each term to a charity of their own choosing. The money comes from the collections taken in the school chapel.

This year they insisted that they wanted the money to be given to the refugees from Angola, so a cheque was sent to the B.M.S. to be used in this work.

Bibles

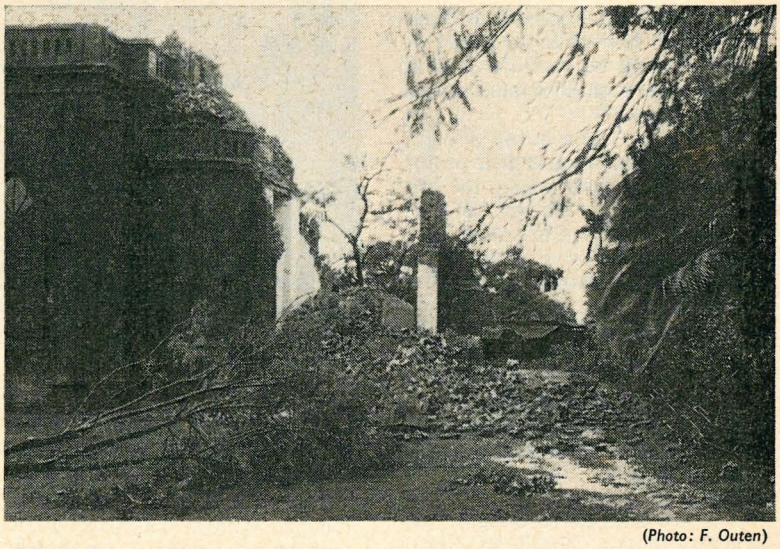
During the year 1962 more than 80,000 complete copies of the Bible were circulated in Congo. This is almost twice as many as were circulated in the previous year.

HOUSE-BOAT EVANGELISTS

By FRANK OUTEN

ON 3rd July, 1963, the missionary house-boat *Dipti Dut* (Messenger of Light) set out from Santi Kutir (Place of Peace) where she had been laid up during the winter. The rains had begun some two or three weeks before and there was now sufficient water in the canals for her to begin the annual four-month tour of nearly fifty churches in the Bakerganj and Faridpur districts of East Pakistan. The *Dipti Dut* is about forty feet long, with two eight-foot-square cabins, a tiny bathroom and a galley. She is worked by two boatmen who use poles, a stern-oar and, very occasionally, a sail. Also on board were two missionaries and a cook.

Without the sail the *Dipti Dut's* speed is less than two miles an hour and it was four hours before we reached our first port of call—Bagdha—where there are two churches. We stayed there three days.



(*Photo: F. Outen*)

The ruins of the church tower at Barisal after a cyclone had blown it down in October last year.

To visit every home

During the tour an attempt is made to visit every home belonging to each church. A "home" in this district has a rather special meaning. It is really a mound of earth, rising above the level of the flooded rice fields, on which are built the houses of a family or group of families. Several of these islands, scattered over anything up to half-a-dozen square miles, constitute a "village".

Bagdha has a few shops in a little group beside the river in the middle of its area. Other places run a weekly market. Some of the smaller villages seem to have no shopping centre of their own at all.

Most of our time in each village was spent in visiting homes. It would be impracticable to take the *Dipti Dut* to each one; it is too slow and the water is often too shallow. So for these journeys we used a "dinghy" called the *Prodip* or "Little Light" which we had been towing behind us. On these visits the senior boatman was invaluable. He seems to know the whereabouts of every home in every village that we visit. One morning, in one village, we had to travel two and three miles between each home.

Prayer for daily necessities

At each home the register of births, deaths and marriages was brought up-to-date. This led to conversation about the family and their fortunes, and that in turn prompted definite requests for prayer. These were very firmly linked with daily needs. We were often asked to pray for the crops. Rice needs just the right amount of water at just the right times. The failure of the crop could mean tragedy to these villagers, many of whom have no reserve resources at all. Other prayers were about family matters. A loved one far away. A husband perhaps had gone to find work or a son was away at school, and sometimes news of them had not found its way home. Perhaps the prayer was for a woman who was being refused help by her relatives, or for an attractive young widow who needed respectable work to support her son.

Sometimes the prayer requests were about health. Doctors are scarce and medicines are expensive, so these people lean heavily on prayer during times of illness. Nor do they forget to give thanks when the patient is well again. In one home the wife had survived an attack of cholera three months before. This was a cause of great rejoicing, and the church had held a special thanksgiving service a few weeks before we arrived.

(*continued on page 12*)

OFF ON THEIR OWN

By PETER AMIES, *B.M.S. Young People's Secretary*

EACH year as they discuss their summer holiday plans more and more parents discover that "junior" has left behind the "bucket and spade" stage and is eager to join the increasing number of young people who prefer to be off on their own with youngsters of their own age and interests. After the initial shock of this discovery the wise parent will accept this state of affairs as one of those inevitable indications of approaching maturity.

Ideal formula

For well over fifty years the B.M.S. has recognized this desire that young people have for expressing their growing independence and in consequence has found the ideal formula for providing the sort of holidays that they enjoy. That we have been successful is endorsed by young people, parents and ministers alike. Interest in Summer Schools never flags—in fact the Young People's Department is often embarrassed by the number of inquiries that it receives about the next year's programme even before the current year's programme has come to an end! Yet in some ways this does not surprise us for our Summer School Programme is unique and no other society or organization has anything comparable to it.

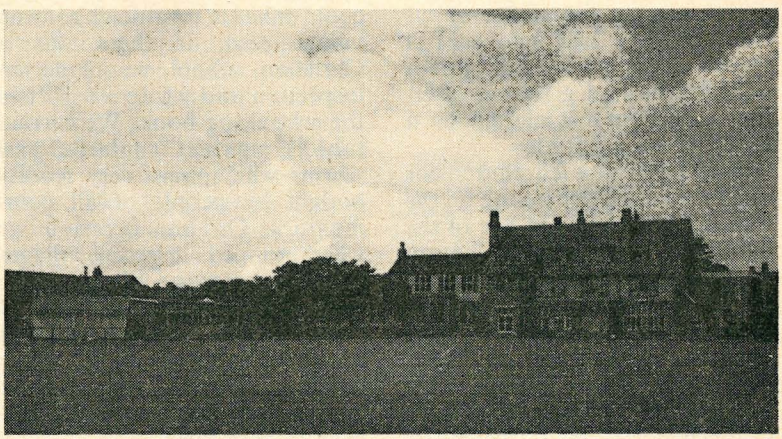
Where else is it possible to find such a happy blend of all the traditional and essential holiday ingredients such as swimming and boating, riding and walking, sports and climbing, plus that dash of something extra which a Summer School alone can provide? With its emphasis on the value of spiritual as well as physical recreation the programme stresses that quality of wholeness of mind, spirit and body which is so essential to a balanced Christian personality and outlook.

Emphasis on younger churches

With ministers serving alongside B.M.S. missionaries the responsibility of the older churches to the younger churches is emphasized. The presence of young people serving on the staff as group leaders and voluntary helpers is a constant reminder of the fact that the programme is for and "with" young people. Food is of excellent standard, community life provides endless opportunities for making new friends from many different parts of the world, and the only limit to their fun and enjoyment is their own energy, enthusiasm and imagination. Yet contrary to modern trends the cost of these holidays, either at home or abroad, bears no relation to all the facilities provided.

As always, the choice is wide and varied—so wide that it is not always easy to make up one's mind! Four old and popular favourites again feature in the 1964 programme. CILGWYN, the Society's own Conference centre, attracts many to the lovely Welsh countryside. SEAFORD and BARTON have in common the advantage of a swimming pool in their own grounds, both are near to the sea and lovely beaches provide glorious opportunities for beach games and swimming. At BOSCOMBE, the Wentworth Milton Mount School is fast becoming one of our most popular centres and its grounds overlook the sea.

In 1963 two new centres were visited and both were a great success. HOYLAKE in Cheshire has a promenade that stretches for two miles and is a grand centre for touring the Wirral and North Wales. ALLOA in Scotland catered mainly for the "twenties" and the glorious Scottish scenery was a revelation to those who had never set foot across the border before. Both these centres have been booked for 1964 and we are confident that they will be a greater success than even last year. "GREEN HILLS", Worthing, will open its



(*Photo: P. F. E. Amies*)

Kingsmead School, Hoylake, which will again be used this year as a B.M.S. Summer School.

Off On Their Own

(continued)

doors to us again and for one of the fortnights it will be an international school.

An increasing number of older young people find that their holiday budget allows for an overseas holiday. The warm Adriatic Sea awaits those who join the united B.U./B.M.S. School in YUGOSLAVIA, and those whose ambition it is to visit Rome can do no better than to join the B.M.S. party which will be staying at the Italian Baptist Youth Camp at SANTA SEVERA. Both countries are full of interest and an added advantage is the opportunity to meet Yugoslav and Italian young Baptists.

These splendid opportunities, together with another fine list arranged by the Baptist Union Young People's Department are all described in detail in the Summer School Newspaper available from either of the two departments.

SUMMER SCHOOL PROGRAMME FOR 1964

Dates	
25 July—8 Aug.	**WORTHING (International)**
25 July—29 Aug.	**CILGWYN**
1 Aug.—29 Aug.	**BARTON** **BOSCOMBE** **SEAFORD**
8 Aug.—22 Aug	**WORTHING**
15 Aug.—29 Aug.	**ALLOA, Scotland** **HOYLAKE**
15 Aug.—12 Sept.	**SANTA SEVERA, Italy**
June *(Dates to be confirmed)*	**KRALJEVICA, Yugoslavia (B.U./B.M.S.)**

	Cost	
Home Centres	**£5 10s. per week**	
Worthing	**£6 6s. per week**	
Alloa, Scotland	**£7 7s. per week**	
Santa Severa, Italy	**£35 per fortnight**	Approximate figures. Prices include travel from London.
Kraljevica, Yugoslavia	**£35 per fortnight**	

Final details obtainable from the
SUMMER SCHOOL NEWSPAPER
Apply to Y.P.D., 93 Gloucester Place, London, W.1. **or** Y.P.D., 4 Southampton Row, London, W.C.1.

House-boat Evangelists

(continued from page 10)

There were thanksgivings too about all sorts of other things that happened in their lives. Some sound strange to us. There was a man who had bought a cow against the advice of his friends. They had said that it would never bear a calf. But it had and he had given an offering of rice to his church as a token of his gratitude.

We stayed at each church for one to six days, depending on the number of homes. On one of the evenings we held a magic lantern showing of slides on the life of Christ. Sometimes this was held in the church building but if we could we went elsewhere—to a Hindu school or a Muslim home maybe—for this was our main evangelistic effort. If the moon and rain allowed we liked to hold the meeting in the open air, so that all those who came would be able to see and hear something.

On Sundays we took the service at the church we were visiting. Occasionally the *Prodip* could take us to a neighbouring village also. If there was a Christian school we made an inspection and wrote a report in the school log book. We carried tablets against malaria and worms which were very readily bought by people of all communities. On one occasion we were stopped between villages and asked to write a letter to the local superintendent on behalf of three Christian women who had been attacked and injured. They had discovered a gang of men cutting their rice crop and had tried to stop them.

Nearly always the last remark that the Christians made when we left a home or conversation was, "Remember us in prayer."

(Photo: F. E. E. Le Quesne)

A country boat outside the mission compound at Barisal

THE RETIREMENT OF MR. J. H. EWING, F.C.A.

By A. S. CLEMENT

SOME of those who serve at the Mission House become well known throughout the country, especially if they serve well for many years. They visit the churches on deputation, speak at auxiliary rallies and association assemblies. They are much in evidence on the platform at annual assemblies. There are others who are seldom seen and perhaps not widely known. Yet among them are some occupying posts of great responsibility and importance. They are key people without whom the work of the Society could not continue.

Of such is the Society's Accountant. To him falls all the detailed and intricate work regarding the financing of the Society's activities at home and abroad. He must be competent not only in the routine task of keeping accounts, he must be expert in such matters as foreign exchange, taxation, insurance, and property management. He must be able to organize an accounts department and keep the members of its staff happily and busily working together as a team.

Mr. John Hawkins Ewing, F.C.A., who retires this month after almost forty years as Accountant, has been successful in all aspects of this work. Throughout the whole period of his service the accounts have been prepared and have been ready for presentation to the Annual Meeting at the end of April or the beginning of May, in spite of the fact that the financial year ends on 31 March. Missionaries have received their allowances and members of Headquarters staff their salaries promptly to

date. Sound advice has been given to committees and officers on matters financial and questions have been readily and precisely answered.

The son of Dr. J. W. Ewing, one of the best known and best loved ministers of his generation, Mr. J. H. Ewing came to Furnival Street in 1924. He had served with distinction as an officer in the 1914–1918 War and then after an apprenticeship with a firm of accountants qualified as a Chartered Accountant. For thirty-nine years he has placed his professional skill and experience at the service of the Society. He is by nature retiring, modest and unassuming. He has gained from his staff willing loyalty and affection. Missionaries have found in him a good friend and a wise adviser. He has a delightful sense of humour and a ready wit.

He takes with him the good wishes of all as he goes into retirement. May he and Mrs. Ewing find much joy and peace.

Fifteen Year Mission Goal Met

With the appointment of eight new missionaries and the adoption of a budget of over £7,000,000, the Foreign Mission Board of the Southern Baptist Convention has achieved goals set fifteen years ago. These called for 1,750 missionaries and a budget of at least £6,500,000.

"To many, the objective of 1,750 missionaries reinforced by £6,500,000 seemed to be fantastic and unrealistic," said Executive Secretary Baker James Cauthen in reflecting on the beginning of the programme of advance in 1948. "It called for resources which seemed far beyond any possibility." There were then 625 foreign missionaries under appointment to 19 countries. "We will close the year (1963) with more than 1,800 missionaries serving in 53 countries," said Dr. Cauthen.

He warned that this is not a summons to relax. "A glance at the map of the world with its vast areas where we have no witness brings a sense of rebuke to our hearts. While we have entered many lands the entry has been fragmentary and partial. There is no country in which we serve where the needs are not far out of proportion to what we have been able thus far to do."

Women Of Our Time

Women of our Time by Pauline M. Webb (Cargate Press, 6s.) consists of six well-written biographies of pioneer missionaries who have served the Methodist Missionary Society during this century.

They each represent one of the main areas of women's work of British Methodism—in the Caribbean, in Britain, in Central and West Africa and in Asia, and their stories, typical of many of their fellow missionaries, make interesting and inspiring reading.

From the HOME SECRETARY'S DESK

Baptist Mission House,
93 Gloucester Place,
London, W.1.

A HAPPY NEW YEAR to you. 1964 like other years will bring its changes and will have its store of problems and opportunities. We must learn to praise God that we have the privilege of serving Him in such exciting times. He has entrusted to us equipment, knowledge and skills. He has given us wills to grapple with the difficulties of the hour. He has promised us Grace sufficient for all our needs.

Moreover He has given us a Gospel to proclaim in word and deed—a Gospel relevant not only to joys but also to sorrows; not only to apparent success, but also to apparent failure, not only to prosperity but also to adversity, not only to peace and happiness but also to tragedy and suffering.

We must never cease to marvel that God has called us in Christ to be His servants and has given us a share in the work of His Kingdom.

- - - -

Three months only remain of the present financial year. Will it be possible for our churches and our personal subscribers so to respond that what we receive will be a quarter more than last year? That, I know, is asking for a great deal. But the financial situation of the Society is very serious.

We ask all our readers so to work and pray and give in the next three months that our needs are met. We have still a long way to go before we have reached the amount for which we asked from the churches a year ago: £348,552.

- - - -

One of the most effective means we have of arousing and sustaining interest in and support for our work is Deputation. The past two years have been most difficult because fewer missionaries were available and demands for speakers were increasing. This year, it seems, there will be more missionaries available.

Deputation could become even more effective if more care and thought were put into preparation for it. Some auxiliaries and churches do take great pains to see that everything is well planned and everyone adequately prepared—but not all.

I venture, therefore, to suggest that you help when a missionary is coming to your church or to meetings in your district. There is a good deal that can be done before. Information can be given about the part of the world from which the missionary comes and maps and diagrams can be prepared for display. Arrangements can be made for a book stall and literature display.

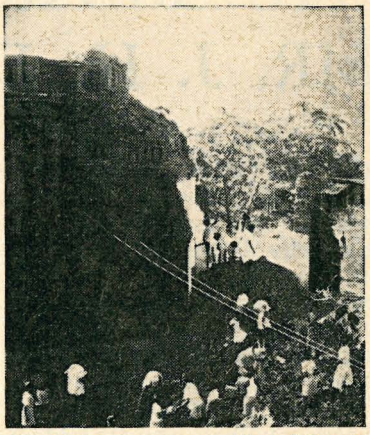
When the missionary arrives a friendly word of welcome and encouragement can make so much difference. And how important it is to see that a deputation preacher who has travelled far has opportunity for a rest, a wash and brush up and an adequate meal! These are minor matters, to be sure, but they make all the difference.

But whatever else you omit to do, please do not fail to pray for them. They need your prayer when they are away at the front line overseas. But they need your prayer too in their important deputation work—and in that furlough period before and after deputation when they are seeking relaxation and refreshment of body, mind and spirit.

Yours sincerely,

A. S. Clement

Clearing Up After A Cyclone



(Photo: F. Outen)

Boys from the Baptist High School at Barisal help to clear the ruins of the church tower after the cyclone in October. The Baptist Church tower at Barisal was a land mark for miles around

(see also picture on page 10)

THE
BAPTIST TIMES

Keep up-to-date by reading news of Baptists at home and overseas. B.M.S. news announcements and articles appear regularly in *The Baptist Times* with the co-operation of the Society's home and foreign staff.

THE BAPTIST TIMES
Every Thursday - 5d.

From newsagents, church agents or by post from:

The Publications Manager,
6, Southampton Row,
London, W.C.1.

(Based on the Prayer Calendar)

Prayer is asked this month for the Baptist Church of the Middle River Region, Congo Republic. The centres of Baptist witness there are at Bolobo, Lukolela and Ntondo.

The work of the Bolobo station covers a wide area reaching inland from the Congo River for eighty miles. Last year there were 600 baptisms in this district. The Society is engaged in medical, educational and evangelistic work at Bolobo. There is at present only one doctor serving the hospital which last year treated over 42,000 patients.

Tribal differences have caused a rift in the church at Bolobo. The separatist church now has its own building, conducts its own services and maintains its own discipline.

At Lukolela an effort is being made to encourage more regular reading of the Bible, and a book-shop has been established. A missionary nurse is in charge of the Lukolela dispensary.

Ntondo is a medical station where a doctor and three missionary nurses have charge of the hospital and village dispensaries. Evangelistic work is carried on from there and Ikoko, a sub-station across the lake.

NOMINATIONS

Nominations for the B.M.S. General Committee, 1964/65, must be received by the Home Secretary, 93 Gloucester Place, London, W.1., not later than 15 January, 1964.

ACKNOWLEDGEMENTS

(Up to 20th November, 1963)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: "A.B.," £5; Anon., Freightage, 3s; Anon., £1; Anon., Operation Agri, £5; Anon., £5; Anon., £1.10s; Anon., £5; Anon., Freightage, 3s.; Anon., £2; Anon., 10s.; Anon., 10s.; O.A.P., Freightage, 3s.; Anon., Freightage, 10s.

Medical Fund: Anon., 10s.; A Prayer Partner, £3; Anon., 10s.; Anon., £5 5s.; Anon., 10s.

Gift and Self Denial: Anon., 10s.; Anon., £5; Anon., £1; Anon., £1; Anon., £1; Anon., 10s.; Anon., £1; Anon., £1.

Deficit: Anon., £1.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
October				
3	Miss Annie Burnham	20	0	0
3	J. Harries	2	9	0
4	Miss A. E. Burton	113	17	3
4	Mrs. W. B. Owen	19	16	10
7	Miss V. J. Tullie	549	12	3
10	Miss C. L. Coles	20	0	0
10	Miss E. Hudson	1,402	11	11
11	Miss Mary K. Lindsay	100	0	0
14	Miss A. M. Bailey	618	13	0
16	Mrs. Margaret Elizabeth Wenham	2,000	0	0
17	Mr. H. Lonsdale	25	0	0
17	Mr. J. O. Butterfield	29	7	8
24	Mr. O. E. J. Hines	25	0	0
28	Sir Edward Wood (£4 2 3 General, £4 2 3 Medical)	8	4	6
29	Mrs. Wilkie	5	0	0
31	Mr. J. W. Collins	2,500	0	0
November				
4	Mrs. E. N. Denyer	6	13	10
8	Miss J. M. Smith	910	4	10
11	Mrs. J. M. Johnson	590	1	5
11	Miss A. M. Tuff	86	19	3
13	Miss C. D. Davis	49	11	8
19	Mr. V. M. Brown	100	0	0
19	Mr. J. W. J. Russell (£500 Medical, £250 Translation)	1,000	0	0

MISSIONARY RECORD

Arrivals

24 October. Miss M. D. Webber, from Bolobo, Congo Republic.

26 October. Miss B. M. Bullwinkle, from Palwal and Miss O. M. Rowett, from Balurghat, India; Miss J. Pullin, from Chandraghona, East Pakistan; Rev. H. F. and Mrs. Drake, from Léopoldville, Congo Republic.

30 October. Miss M. Freye, from Bhiwani and Rev. R. F. B. and Mrs. Preston from Bombay, India; Miss S. M. Le Quesne, from Dacca and Miss K. P. Archer, from Dinajpur, East Pakistan.

4 November. Mr. and Mrs. A. J. Casebow, from Yalemba, Congo Republic.

13 November. Rev. R. D. and Mrs. Robinson and family, from Yalemba, Congo Republic.

Departures

11 October. Dr. R. P. Shields, for Moerbeke, Congo Republic.

22 October. Rev. A. R. and Mrs. Hughes, for Colombo, Ceylon.

26 October. Rev. C. L. Hminga, for Lungleh, Mr. and Mrs. G. A. Nullis and son, for Calcutta, and Miss D. A. Catley, for Palwal, India.

1 November. Mr. D. H. M. Pearce, for I.M.E., Kimpese, Congo Republic.

7 November. Miss W. G. Turney, for Colombo, Ceylon.

9 November. Rev. H. W. and Mrs. Spillett, for Hong Kong, via U.S.A

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.
Telegrams: Asiatic Wesphone London. Chairman: Rev. S. E. Leslie Larwood. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.
Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign).
Contributions and donations should be sent to the Home Secretary at 93 Gloucester Place.

Missionary Books You Will Want to Read

MWANZA — **ELSIE M. BURTON** — **6/–**
This is a story about a big forest and a small boy. The forest is a shady, shadowy place, full of mystery. The boy has a shadow over his mind which makes him full of misery. In the forest there lurk all sort of dangers and perils. In the jungle of men's minds there are worse terrors and torments. (postage 5d.)

WILLIAM CAREY — **J. B. MIDDLEBROOK** — **5/–**
A new biography of the famous founder of the B.M.S. (postage 5d.)

CAREY'S ENQUIRY — **10/6**
A special facsimile edition of the famous historic book first published in 1792. (postage 8d.)

THE STORY OF SERAMPORE COLLEGE — **12/6** (postage 10d.)

YOUNG MAN IN A HURRY — **IRIS CLINTON** — **4/–**
The thrilling story of William Carey, specially written for young Baptists. (postage 8d.)

HEROES OF THE BAPTIST CHURCH — **RONALD W. THOMSON** — **2/6**
The story of the beginnings and the growth of the Baptist denomination presented by means of sketches of great personalities. Written primarily for young people, but many not so young will find it an absorbing tale. (postage 7d.)

THE BOY WHO ESCAPED — **RHODA COULDRIDGE** — **6/–**
This fine missionary story of 128 pages with several black and white illustrations, is told by one who was a missionary in tropical Africa for many years. The scene is set in the Congo. It is a rattling good yarn. Having children of her own, the authoress knows how to tell a good story. The book will fascinate young and old. An admirable gift or Sunday school prize. (postage 5d.)

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Rüschlikon-Zürich, Switzerland

MISSIONARY HERALD

JANUARY 1964 PRICE SIXPENCE

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EAST PAKISTAN

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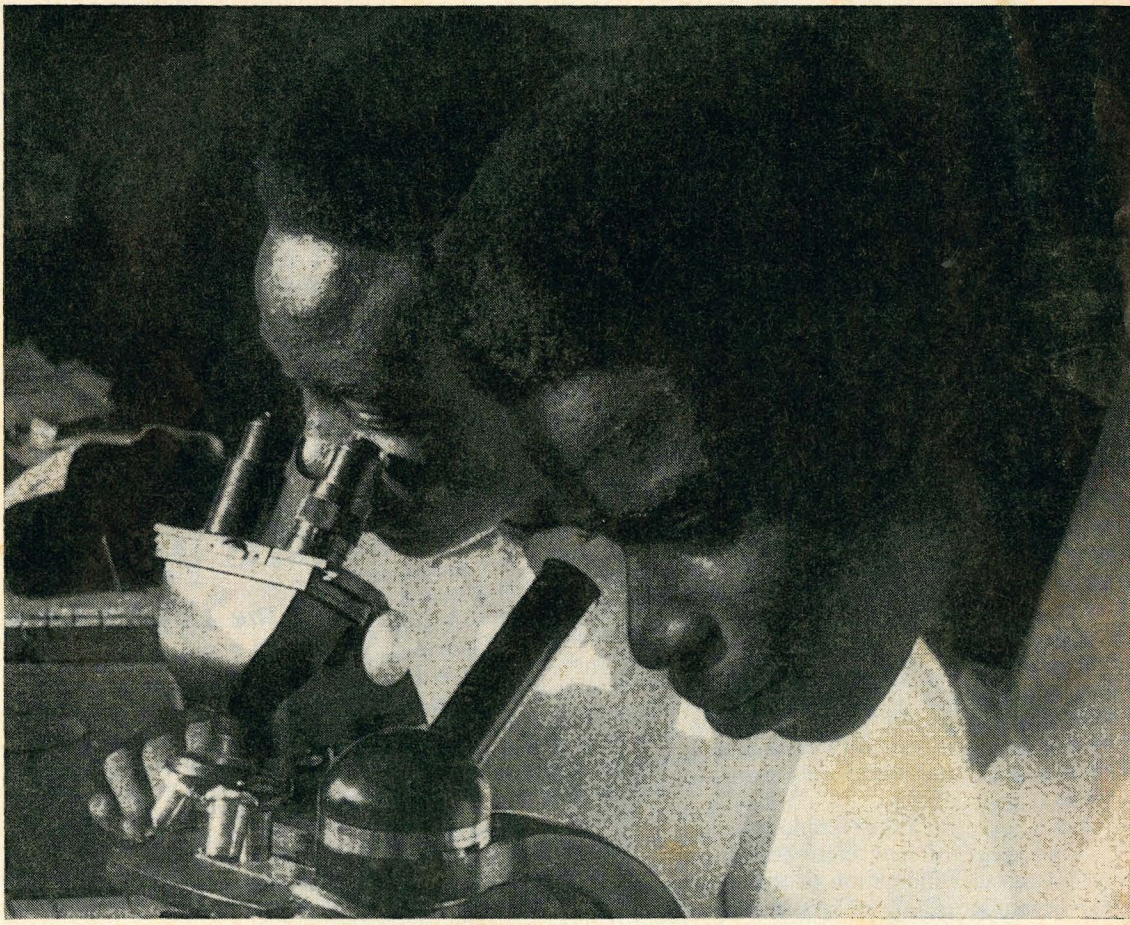

Congolese students at Kimpese working with microscopes. These will be some of the future leaders of Congo. Missionaries are urgently needed to help to train young men and women like these

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

THE COST OF MISSIONARY SERVICE

This article is the substance of a brief but moving address given by a senior missionary from North India. She wishes to remain anonymous.

The article is not intended to cover the whole field of the cost of missionary service but only points to some of the costly aspects of that service.

The Society urgently needs young men and women who are prepared joyfully to accept this cost for the sake of Him who bore the Cross for us.

LOOKING back over the years we have so very much for which to be thankful that it is difficult to speak in terms of cost and sacrifice.

It is often said to missionaries who have to leave their children at home that therein lies the sacrifice, having to part with the children. This certainly does raise many problems. Circumstances vary so much for every family that one cannot generalize. The new plans which make it possible for a child to spend one long vacation with parents abroad, and also the shorter terms of service should greatly help in solving the problems.

We hear it said sometimes that the children of missionaries tend to turn against the church and against religion. They resent having been left by their parents for the sake of missionary work. I remember asking our son when he was at Eltham College what the boys felt about it. He said he had not heard anything of that at all.

Five missionaries

I can think of five Eltham College boys who have become B.M.S. missionaries in the last ten years: David Stockley, Edward Wyatt, Frank Wells, Alan Casebow and Reg Bottoms, and there are some in other societies. Probably the greatest concern of missionary parents, and their most earnest prayer, is that their children should become true Christians in membership of the Church.

Bishop Stephen Neill in his book *The Unfinished Task* has something to say about the cost to the missionary. He says "The work of a missionary today does not demand any special qualities of heroism." This was written before the revolution in Congo, and the tragic events in Angola. We know something about the present situation there. Often today a missionary has to live under a foreign Government, in an atmosphere where there is always the possibility of false charges being made. Fear has to be conquered. It takes courage on the part of missionaries and nationals to witness for Christ today.

Very lonely and isolated

The Bishop says: "Most missionaries live in civilized surroundings". This is true of those in Delhi, or in other big cities, but there are many missionaries who are very lonely, isolated and far from the amenities of civilization.

Bishop Neill rightly says that, for most of us, work carried on in a foreign tongue continues for many years to be three times as exacting as any work carried out in one's own. I think of the young men who spent their first year on the mission field with us. They loved preaching. They had been used in the home country to win others for Christ. How hard it was for them to be tongue-tied for so long. What patience and perseverance are needed in language study!

"The drawbacks of climate and tropical disease have largely been conquered . . ." I think that is an exaggeration. I am more inclined to agree with another writer who says that in the rainy season that follows the dry spell in North India, so weakening and depressing is the humidity and pressure of the heat that one wonders literally if one can live for another day. The writer adds, "Do we pray in a specially earnest way for missionaries in those vital months of July, August and September?"

The heart of the matter

But Stephen Neill goes to the root of the matter when he says that the more deeply the missionary enters into the life of his adopted country, the more likely he is to find himself striving unto blood against the evil that lies hidden in the non-Christian systems of religion. "There is plenty of evil to be fought against in the West, but there is a difference. Somehow the Cross has prevailed against evil spirits as it has not prevailed in lands yet to be won."

The missionary has to grapple with the powers of darkness. This is at the heart of the cost to the missionary.

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FAITH TESTED—FAITH REWARDED

By JAMES BURTON
(*B.M.S. Medical Director*)

IN recent months, as the urgent need of adequately equipping our hospitals has been investigated, there have come dramatic and wonderful answers to our prayers.

Major gift

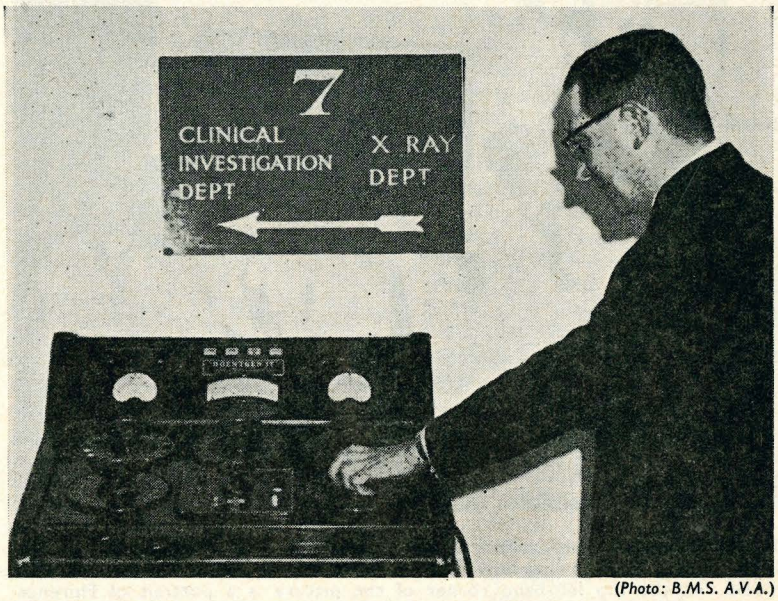
The first major gift which we gratefully received was a complete operating theatre from the Dr. Barnardo's Hospital, Barkingside. This consisted of everything from a hydraulic operating table to gowns and sutures. This was generously sent overseas free by our Shipping Agents and has already arrived in Congo to help re-equip our hospitals.

We also acknowledge with gratitude the gift of a four-and-a-half KW Lister Startomatic diesel electric generator for Ntondo Hospital, from the members of the Baptist Doctors' Fellowship. This will supply urgently needed electricity for lighting in the hospital and provide power for a future X-ray installation.

Another item was a valuable dissecting microscope for Palwal, India—a gift from the Board of Management, St. Mary Abbot's Hospital, London.

For a long time it has been a matter of concern that so many of our hospitals have been without the facilities of X-ray plant thus limiting their usefulness and placing an unwarranted strain on our medical staff. We at home in Britain can hardly imagine a hospital without an X-ray department! As this need has been brought to God, we acknowledge with gratitude answered prayer.

The Lerwick Baptist Church, hearing of a Watson's Double Twin X-ray apparatus and diagnostic couch being replaced, purchased the apparatus and presented it to the B.M.S. This will shortly be on its way to Bolobo hospital. It will be installed by Mr. Edward Fuller, our new maintenance engineer for our Congo Field, who was able to gain experience in the X-ray installation and maintenance before leaving England.



(*Photo: B.M.S. A.V.A.*)

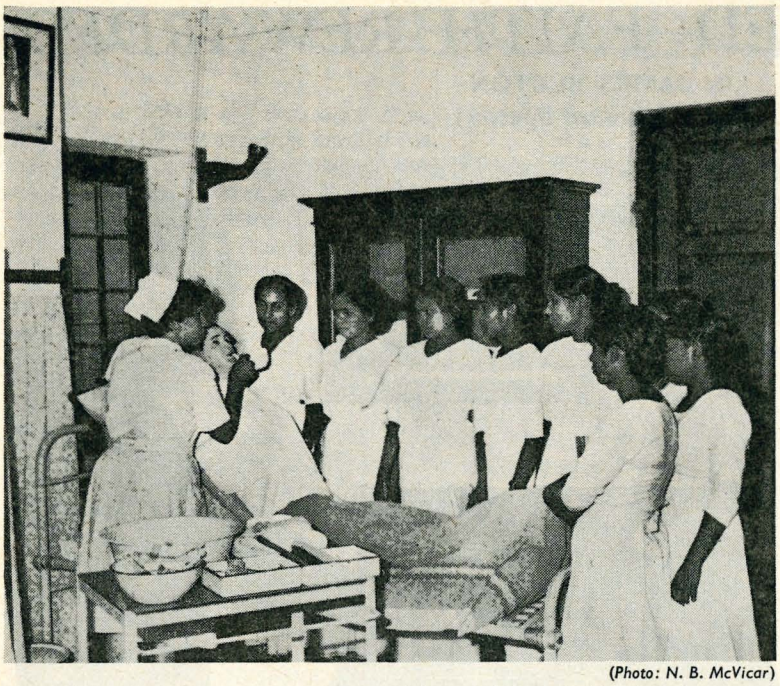
Dr. J. Burton at the control panel of the Watson R.400 X-Ray apparatus given to the B.M.S. by the London Clinic.

From the London Clinic

Recently a further magnificent gift was presented to the Society by the London Clinic, in the form of a Watson Roentgen 400 X-ray apparatus, which was, until recently, in full use at the London Clinic. With this came other very valuable items of X-ray and dark room equipment, including three valuable X-ray tubes. These will be exported shortly to India, to our hospital at Berhampur, Orissa. Berhampur Hospital, receiving electricity from the nearby town, can utilize this powerful piece of apparatus, which will greatly enhance the facilities the hospital can offer.

A modern diagnostic table

The only piece of apparatus which the London Clinic was unable to give us to complete the urgently needed new department at Berhampur were the diagnostic table and X-ray tube stand. The cheapest modern diagnostic table (motor-driven tilting) to couple with the first-class apparatus given by the London Clinic costs in the region of £1,650! In view of the purpose to which the apparatus is going, the manufacturers are prepared to let us have the new piece of apparatus for £450 and, in faith, we have accepted their offer. Are there those of our readers concerned with the need at Berhampur who would like to



(Photo: N. B. McVicar)

Teaching nurses at the Christian General Hospital, Palwal, North India. Sister Jessie Summers is showing how to feed a seriously ill patient with the aid of a model. At the top left-hand corner of the picture is a portrait of Florence Nightingale.

help us to avail ourselves of this remarkable offer?

We acknowledge also several magnificent gifts for our Congo hospitals. Due to the continuing economic crisis in Congo, the situation with regard to the supply of drugs to our Congo hospitals has been serious. The drug stocks in some of our hospitals have been extremely low, and vital life-saving drugs almost unobtainable. In view of this challenge, the need was again brought before God. Immediate and dramatic answer came. One day a transport plane landed in Léopoldville with £2,000 worth of life-saving drugs, a gift from our friends in the Australian Baptist churches, who also paid the very considerable air freight involved. Soon after, one of our great British pharmaceutical firms offered, free of charge, a very large consignment of some thousands of pounds worth of Penicillin. They asked if we could use it in Congo. We could ! !

Recently our Congo hospitals have benefited from a gift of £17,000 from Oxfam, given in respect of the medical work the Society is carrying out for the people of Congo, and work among refugees. This gift has enabled some of the pressures on our hospitals, due to their increased volume of work, to be met.

We rejoice

These are just some of the ways God has been honouring our faith and blessing our medical work recently. We rejoice in His good hand upon our work and renew our prayer that through the continuing medical missionary work of our Society, as in all its work, the Kingdom of our Lord and Saviour Jesus Christ may be extended throughout the world.

PRAY

THAT BY 31 MARCH THIS YEAR'S BUDGET of £424,084 MAY BE RAISED

GIVE

SACRIFICIALLY THAT THE WORLD-WIDE WORK of THE SOCIETY MAY ADVANCE

PRAY NOW. GIVE NOW

Gifts to:

Rev. A. S. Clement,
Home Secretary,
Baptist Missionary Society
93 Gloucester Place,
London, W.1.

THE FINANCIAL NEEDS OF THE DENOMINATION

The Baptist Union of Great Britain and Ireland, the Baptist Unions of Wales and Scotland and the B.M.S. have now adopted their budgets for 1964. As noted in the joint communique issued in February 1963, the methods of accounting differ somewhat. Nevertheless, we believe that the total expenditure which has been authorized amounts to £672,036 (compared with £667,000 for 1963).

There are sources of income available to each body other than contributions from the churches. These include, for example, legacies, interest from trust funds, etc.

In the light of past experience and in view of present needs, it appears that the *minimum* amount required from the churches in respect of these budgets is £494,301, divided as follows (the figures for 1963 are in brackets):

	BAPTIST UNIONS		B.M.S.	
England and English Associations in Wales	***£106,238**	**(£105,000)**	**£297,022**	**(£287,272)**
Wales (Welsh Associations only)	**†12,600**	**(10,620)**	**33,523**	**(32,442)**
Scotland	**15,000**	**(15,000)**	**29,918**	**(28,838)**
	£133,838	**(£130,620)**	**‡£360,463**	**(£348,552)**

* Includes £1,500 for the new Stewardship Department. The B.U. Council believes, however, that the Home Work Fund target for 1964 should be **£110,000**, in order to provide for an increase in the standard (minimum) stipend at least by the end of the year.

† Due to the first steps towards a consolidated budget.

‡ Increase due to an anticipated decline in sources of income other than church contributions and in particular from the Baptist Mission Press, Calcutta, and land sales.

To these basic needs, if our denominational responsibilities and witness are to be maintained, will be added, as we are well aware, other special appeals, local and national, probably including one for the medical work of the B.M.S. We are united, however, in declaring that it is the basic needs of our on-going service which should first be met. To do adequately and effectively the work to which we are committed, both overseas and at home, will require responsible stewardship and ever-growing generosity on the part of all our people. The obligation to stewardship which rests on Christian people is a spiritual challenge to the dedication of talents and time as well as possessions. We invite the denomination to prayer, service and giving in the name of Christ.

Issued by the officers of:

The Baptist Union of Great Britain and Ireland.
The Baptist Union of Wales.
The Baptist Union of Scotland.
The Baptist Missionary Society.

Christianity Held—Trailing Islam Among Africans

Christianity is running behind Islam in winning converts among African people, the general secretary of the British and Foreign Bible Society warned while visiting Capetown.

Too Late?

The Rev. John T. Watson, a Methodist minister, said that unless Christian forces seize every challenge presented to them, it will be too late to win Africa for Christ.

Bible Distribution

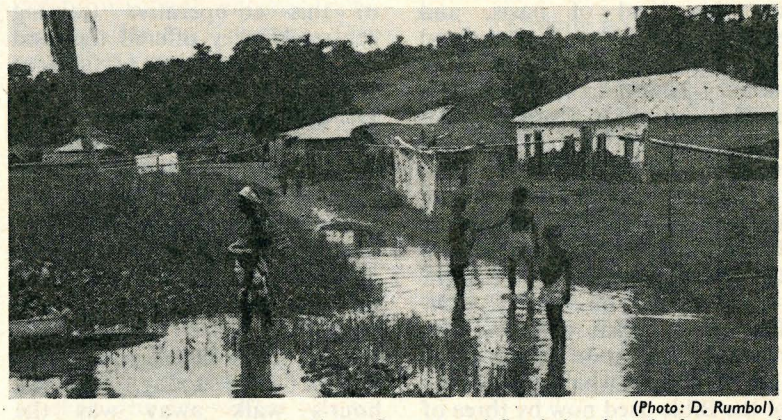
Mr. Watson said the Society was stepping up its Bible distribution throughout Africa. Last year, he noted, it distributed about 3,000,000 Bibles and Scripture portions. Goal for next year is 4,250,000, he said.

New Congo University

The new Protestant University was officially opened in Stanleyville at the end of October last year.

Three of the students previously studied at E.P.I. Kimpese; one of these, Mr. Mpiasamba, who comes from Bolobo, is the only B.M.S. student at the University.

There are teachers on the staff from seven countries. No two teachers come from any one country. The countries represented are America, Germany, Switzerland, Portugal, Greece, Lebanon and Congo.



(Photo: D. Rumbol)

A view of a fishing village in the Upoto-Pimu area. A flooded path in the foreground leads to the village.

THE STORY OF THE KIMPESE PASTORS' AND TEACHERS' TRAINING INSTITUTE

By PETER J. MANICOM

1. The Early Years

THE story of E.P.I. may well be begun at the point where a man called Harvey determined to support himself by his own work while preaching the Gospel in Congo. He obtained at Kimpese a concession of 12 hectares or nearly 30 acres. However, he found, like more than one man after him, that it is not easy to make a living out of cultivating the soil at Kimpese, and he went to work at Palabala, the first station founded by the Livingstone Inland Mission and, in fact, the first mission station founded by Protestants in Congo. The L.I.M. beat the B.M.S. by a short head to have the honour of founding the first station, although the B.M.S. missionaries, Grenfell and Comber, actually reached Congo shortly before the L.I.M. men. The L.I.M. was mainly British and was what you might call a private missionary society, the home administration of which was run by a Christian couple in London whose main work was running a Christian college. The work became too great to be run on this kind of basis, and negotiations were completed with the American Baptist Missionary Union to take over the L.I.M. stations in Congo.

Within the Providence of God

Harvey's stay at Kimpese had been within the Providence of God although he did not achieve the aim which he had set himself. A Swedish missionary, Dr. Laman, a great linguist who made a translation of the Bible into Kikongo, which is the basis of the Bible used now by three of the four Protestant missions working in the Lower Congo, pressed hard for the establishment of a school to train Congolese Christian workers on a co-operative basis. When representatives of Missions working in the Lower Congo met at

(*Photo: D. Rumbol*)

Rev. Samuel Koli, Pastor of the Upoto Church, Supervisor of the Upoto District and Secretary of the Upper River Church Council. Mr. Koli was one of the many pastors trained at Kimpese.

Matadi to discuss the founding of this co-operative training centre, Harvey offered the land which he had tried to farm at Kimpese. In July 1908 he and Dr. Sims of the American Baptists, and Thomas Lewis and Ross Phillips of the British Baptists went to Kimpese and found that boys who had preceded them had put up a one-roomed grass hut for them. On the opposite hill, not far away across a small stream, stood a Roman Catholic Mission which is still there today. Half an hour's walk away was the Lukunga river.

In the early days they were much troubled with pythons and mosquitoes, the descendants of which still live at Kimpese and make their presence felt from time to time.

A sure faith

In September 1908 Seymour Moon of the American Baptists arrived. He was a young man, while Lewis was a seasoned missionary with much experience of evangelistic work and church building in both senses of the word "church". The men students arrived in January 1909. The first staff consisted of Mr. and Mrs. Lewis and Mr. and Mrs. Moon, but the two wives were never at Kimpese together, as Mrs. Moon did not arrive until October 1909, and before that Mrs. Lewis had fallen to a fever which necessitated the return to England of herself and her husband. Mrs. Lewis knew on the boat that she was dying, and a few hours before she died she rebuked the doctors for their gloom. Her husband recorded that she was the only happy person in the cabin: she had a sure faith in Jesus Christ and was not afraid of death. Seymour Moon took over from Lewis as Principal and continued in that capacity for a good many years.

Trained in the Christian way of life

There were nineteen men and fourteen women in the first course at Kimpese. Wives as well as husbands were trained in the Christian way of life, so that the whole family could witness for Christ in the community where they served.

Naturally as the aim was to

train Congolese evangelists, great stress was laid on Bible teaching in the 3-year course which was offered, but also included in the training was manual work such as carpentry, brick-making and agriculture. Carpentry and agriculture still form part of the students' training today, and E.P.I. has a well-equipped workshop and a full-time agricultural missionary, although agriculture no longer has the place on the school timetable which it once did. Under the colonial regime agriculture formed part of the curriculum for teacher training, but for the moment this is no longer so. Of course, in the early days of which I am speaking, and up to 1948, E.P.I. followed its own curricula and not State syllabi.

Although Dr. Laman had been one of the principal advocates of the setting up of a co-operative training institution, the Swedish mission did not join the American and British Baptists in 1908. Probably the chief reason was the hesitation felt by one or two leaders in Sweden because they anticipated difficulties because of differing views over baptism. Thomas Lewis in his autobiography, *These Seventy Years*, placed on record his deep regret that the Swedish mission, the S.M.F., did not feel able to join in at the beginning.

In 1912–13 the student roll comprised 29 men and 20 women:

from San Salvador, 8 men and 5 wives;
from Ngombe Lutete, 5 men and 5 wives;
from Palabala, 2 men and 2 wives;
from Banza Manteke, 2 men;
from Sona Bata, 12 men and 8 wives.

Dismissed

Some of these did not complete the year. One was dismissed for disobedience; one entered late and did not return after the Christmas holidays; one returned to his village to look after his sick wife; one was recalled by his church to answer to the charge of immorality; one died from an attack of acute pneumonia.

(Photo: D. H. M. Pearce)

A village hut in Lower Congo.

The work continued during the 1914–18 war except for the whole of the year 1918.

Significant amendment

In 1922 a significant amendment in the constitution was made. Up till then the policy had been to accept for training at Kimpese only mature Congolese Christians who would become leaders in the church after their training. It was found however that this policy was not entirely satisfactory, for two reasons. One was that young people were completing all the schooling which mission station boarding schools could offer them, but were too young to take up their life's work. It was felt that with little addition to the staff at Kimpese it would be possible to offer these young people a training there. Further, the older type of church worker was being found inadequate to fulfil the dual role of evangelist and teacher. His knowledge was insufficient and his teaching methods inadequate for him to retain the respect of bright young pupils of the rising generation. It was necessary to train younger Congolese for teaching as well as older ones for leadership in the church. This policy was introduced and has been followed ever since. Instead of training men to fulfil the roles of both day school teacher and pastor, Kimpese trains teachers and pastors side by side.

However it is worthy of note that some, though by no means all, of the teachers trained at Kimpese become useful lay workers in the church, and some of these return to Kimpese for training as pastors.

Definite invitation

In 1933 during an educational conference at Kimpese, Moon and Carpenter of the A.B.F.M.S and Reynolds of the B.M.S. met with representatives of the S.M.F. and the C.M.A. in special committee meetings. Following these discussions a definite invitation was extended to the S.M.F. to join the A.B.F.M.S. and B.M.S. in the training work at Kimpese.

(To be continued next month)

(Photo: Phyllis Gilbert)

Angolan refugee schoolboys waiting outside their mud hut school in Lower Congo.

"Untouchables" in India Turning Buddhist

In the decade ending in 1961 the number of Buddhists in India increased from 181,000 to 3,250,000 of which the majority were converts from the Hindu "untouchable" caste, according to a report published in *The Times*.

Basing its report on new government statistics, it said that large numbers of the conversions have taken place in Bombay following the example of Dr. Ambedkar, the leader of the "untouchables" who became a Buddhist shortly before his death in 1956. It is noted that although the untouchable system is outlawed, precept is far ahead of practice, and "most lead wretched lives" and are "no longer willing to accept this fate".

The statistics show that during the same period the Indian Christian community increased from 8,392,000 to 10,726,000 and Muslims from 35,414,000 to 46,939,000.

Cheap goats' milk still expensive for the poor

For the first time ever the people of Diptipur, Orissa, India, are able to buy goats' milk. The goats bought by John Smith, B.M.S. agricultural missionary, are now producing about eight gallons of milk each week.

The milk is shared between fifteen customers. These include school and hospital staff, occasionally hospital patients and a few of the poorer labouring folk.

The price of milk is sevenpence a pint, but at twenty per cent of the lowest daily wage, that is still expensive. Mr. Smith and his colleagues at the Diptipur farm are trying to find a way of reducing the price still further.

As this goats' milk has about five per cent butter-fat, it would be possible to remove two-thirds of this to make butter for the luxury market. The income would then make it possible to sell the milk at a price which the poorer people could afford, and it would still be highly nutritious.

Congo Women Congre

Women of the Presbyterian Church in Mutoto, Congo, have sent their total World Day of Prayer offering (£10 5s.) to women of a Presbyterian church in Soonchun, Korea. With it came a note expressing "our love and sympathy in these troubled times". Their gift was sent after they heard of the Korean congregation need.

Korean Presbyterian women and Presbyterian U.S. (Southern) missionaries had begun a new congregation in Kwang Choon, a town near Soonchun. They were forced to hold their services in a

Brazilian City

Campinas, the Brazilian city where B.M.S. missionaries stay for a year's language study, is a very modern city. It was chosen as a suitable location for a language school partly because it is an easy transition from the civilization to which missionaries are accustomed at home and the hardships of "Brazil proper".

In Campinas it is possible to enjoy an even higher standard of living than in the U.S.A.

It is one of the most highly "missionized" cities in Brazil, with about forty Protestant churches. There are twelve Baptist churches, half of which are under missionary direction.

Campinas is also one of the most highly industrialized cities of Brazil. During recent years, many British

Glasses make it possible

There was great excitement recently at Lukolela, Congo Republic. Miss Sheila Harrison of the Missionary Optical Service visited the dispensary. She stayed for a week testing eyes and supplying the necessary glasses.

The doctor from Bolobo Hospital is only able to visit Lukolela about once in six months, so many people suffering from pains and tumours came to see Miss Harrison, hoping that she would help them. It was

ı Aid Korean gation

borrowed room of a stable, since no public meeting hall or school was available. Now numbering between 30 and 40 adults, the congregation needed a better meeting place. The gift from the Congo women will go towards the purchase of a residence for use as a church.

Korean women have marvelled that the women, in the midst of their own poverty and civil strife, would send a gift to far-off Korea. They have written to the Congo women to assure them that the gift will be used to help the church that began in a stable.

Of Contrasts

and American firms have built factories there. Last year 143 factories produced goods to the value of £20 million.

Alongside the materialism of the city there is great poverty. The main difference between the shopping centre of Campinas and that of any English city is the number of beggars, many of them genuine cases of extreme poverty, but also a large number of professional beggars.

The wealth of Brazil's cities appears even greater when compared with the poverty which can be seen in the country districts and even in the suburbs, where much charitable work is being done by overseas, Brazilian and religious organizations.

for Congolese to read

difficult to make them understand that a person who knew about eyes did not necessarily know about other illnesses.

Many people were able to benefit from Miss Harrison's visit. The people were as excited as children with their glasses and went round trying each other's on in great joy. Many people will now be able to read more easily who previously complained that they could not see the print.

(Photo: Phyllis Gilbert)

Selling books from the back of the Land Rover to refugees in Lower Congo.

Unkempt And Uncared-For City

A missionary arriving in Léopoldville described the Congo capital as "a once beautiful city, now unkempt and uncared for." Her first impressions were of broad, tree-lined streets, brightly coloured flowers in the gardens of modern bungalows and imposing government buildings. But alongside these are half-derelict buildings, hens scratching at thin grass on vacant plots of ground and large modern stores with bare shelves.

The situation in Léopoldville is now worse than in wartime England. The shops are empty of food and household goods, except for a few items such as soap and milk powder. There are long queues for bread and sugar and many go hungry, unable to afford the exhorbitant prices. Because there is poverty and hunger there is also widespread thieving.

Two B.M.S. missionaries who teach in government schools in the city have a modern, well-furnished flat where they can entertain other missionaries who pass through the city. The flat, with all modern conveniences, seems a far cry from the general image of missionary life. But when any of these modern fittings go wrong they cannot be repaired. In Léopoldville now one cannot replace anything from a light bulb to a washer for a tap.

Two Welcome Gifts

The Baptist Mission Hospital at Bolobo, Congo Republic, has received two very welcome gifts in the last few months. One was a gift of £3,000 from Oxfam. The hospital staff hope to use this money to buy badly needed equipment, a new vehicle to be used for distributing relief food and for district maternity and child welfare work, and some food for needy patients.

The second gift was an X-Ray plant given to the hospital by Lerwick Baptist Church. This will give greater precision to all medical work and is an important step forward for the medical work at Bolobo.

THE OPENING OF THE NEW MILLMAN HOSTEL

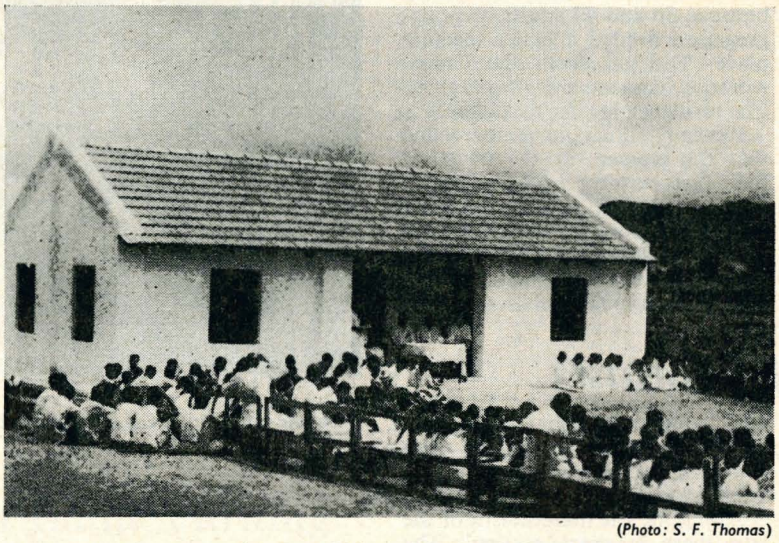
By FRANK WELLS

THE new Millman Hostel for High School boys was opened at G. Udayagiri, Kond Hills, on 22 August, 1963. For many years the need for such a hostel has been widely acknowledged; one after another, promising Middle School children were lost to the Church, through inadequate shepherding during their High School careers.

In 1961, the year of the Rev. O. J. Millman's death, the Kond Hills Christian Church Union decided to launch an appeal for funds, in order to construct a High School Hostel in his memory.

At first the response was slow but generous contributions were received from the Berhampur and Cuttack Christian communities. Many of those who contributed from Cuttack had been Mr. Millman's students during his time as Headmaster of the Cuttack Christian High School.

When half the estimated amount was in hand, work began. During the construction of the building, two very generous donations enabled us to complete the hostel without delay.



(Photo: S. F. Thomas)

The opening ceremony of the new Millman Hostel at Udayagiri in the Kond Hills.

Impressive and interesting

The opening ceremony was impressive and interesting. The chairman, Mr. K. Paul Pradhan, a leading Christian layman, was the son of Mr. Poto Pradhan, one of the first teachers associated with Mr. Millman in educational work in the Kond Hills.

Representatives of the District educational and medical work took part. Dr. S. F. Thomas brought the good wishes of the Utkal Christian Church Central Council, of which he is President.

The building was opened by Mr. Jaganath Naik, one of Mr. Millman's first pupils. After years of devoted service, he is at present Headmaster of Mallikapoori M.E. School. He gave an interesting account of conditions in the Kond Hills sixty years ago and in particular of Mr. Millman's courageous pioneering work in Christian education in the Kond Hills.

Starting with Mallikapoori Primary School, Mr. Millman opened small schools in seven villages before constructing Gudoripori M.E. School—still the focal point for Christian educational work in the Udayagiri area.

Door opened

Following a prayer of dedication, Mr. Jaganath Naik opened the hostel door and we inspected the building. There is accommodation for twenty boys and on opening day nineteen boys were already awaiting admittance. While they study in the Government Hubback High School in the town, the hostel will provide them with a Christian home life.

In the evening the boys performed a lively and amusing play, written by one of their number.

We give thanks for the wonderful answers to prayer and for the sacrificial giving of many which made the hostel possible. It is a happy fact that the memorial to Mr. Millman should be a building so much in keeping with his vision.

In the Bag

In the Bag by the late J. I. Carlyle Litt (Carey Kingsgate Press, 6/–) consists of 35 talks for children on objects or "visual text addresses" as the author calls them. This should be a fertile source of material for those in need of suggestions for children's addresses.

A GUIDE TO AUDIO-VISUAL AIDS MATERIAL AVAILABLE FROM THE MISSION HOUSE

Brochure

Stocks of the 1963 Brochure have now been exhausted, but a new one is in course of preparation for issue in 1964. Meanwhile the tabulated summary, set out below, will be useful as a general guide. Detailed information may be obtained on request.

Hire Charges

No hire charges are made for material loaned to our churches, since the offerings, or donations, are sent to the Mission House for the work of the Society. Churches, however, are invited to share some of the handling costs. This has been practised for some time. The latest scales are set out in the tabulated guide.

CONDENSED TABULATED GUIDE

Classification	Delivery Arrangements	Guide to handling and insurance costs	Recommended notice for booking purposes
EXHIBITIONS	In the Society's van, which also carries projector and operator.	In the order of £3 to £5 according to location. The expenses are normally shared when a number of neighbouring churches are visited in succession.	6 months if possible
DISPLAYS	Rail and Road haulage.	Transport and insurance costs vary between £1 and £4 according to distance.	3 months
SOUND AND COLOUR FILMS	By post	Current postal rates plus the following handling and insurance costs:	2 to 3 months
Over 30 mins. duration	,,	5/6	
Between 15 and 30 mins. duration	,,	4/6	
Up to and including 15 mins.	,,	3/6	
SILENT AND B. AND W. FILMS	,,	2/6	
SETS OF TRANSPARENCIES AND FILMSTRIPS	,,	Current postal rates plus 1/6 handling and insurance costs.	,,
SETS OF PHOTOGRAPHS	,,	Current postal rates plus 1/– handling and insurance costs.	1 month
MAPS	,,	A new series being planned. Cost not yet known.	—
DOCUMENTARY TAPE RECORDINGS	,,	Current postal rates plus 1/– handling and insurance costs.	1 month
PRAYER TAPES	,,	Current postal rates only.	Dispatch automatic for those on regular mailing list.
PLAYS	,,	Old plays under review, new scripts being studied. Cost of new series not yet known.	—

(*continued overleaf*)

CONDENSED TABULATED GUIDE

Classification	Delivery Arrangements	Guide to handling and insurance costs	Recommended notice for booking purposes
COSTUMES	By post	Current postal rates plus a handling and laundry charge of 1/– to 2/6 per costume according to type.	3 weeks except near Christmas, when 8 weeks notice is advisable.

New Material

A.V.A. Material issued subsequently to the printing of the 1963 brochure includes: an exhibition on Ceylon and a slide series and tape recording on Eltham College. Additionally, work is in progress on sets of transparencies covering agricultural missionary work, Hong Kong and Brazil.

A.V.A. Inquiries

Advice on Audio-Visual Aids is freely given, but owing to the very considerable daily postbag, some delay in answering may be inevitable. In these cases it will be understood that letters concerned with general advice or long-term bookings will be dealt with in turn after immediate queries and current despatches.

Inquiries should be sent to:

GROUP CAPT. A. D. MILLER,
AVA DEPARTMENT,
BAPTIST MISSIONARY SOCIETY,
93 GLOUCESTER PLACE,
LONDON, W.1.

Theological Education Fund Grants

Grants of approximately half a million dollars for theological institutions in Korea, the West Indies, South India, and the Middle East, have been voted by the Committee of the Theological Education Fund of the World Council of Churches.

The Committee, which held its sixth session in Montreal, also approved grants of more than a quarter of a million dollars for special projects in Japan, India, Ceylon, the Pacific, Brazil, Formosa and Central Africa.

These grants exhaust the original 4,000,000 dollar fund which was established in 1958—half donated by the late John D. Rockefeller, Jr., and half the gift of the mission boards of nine U.S. churches.

New Resources

However, the Fund Committee announced that new resources will make it possible to carry on the work through the summer of 1965.

The Committee also made grants to 107 libraries and 25 text-book programmes, thus exhausting the sum of 1,000,000 dollars of the original fund set aside especially for this purpose.

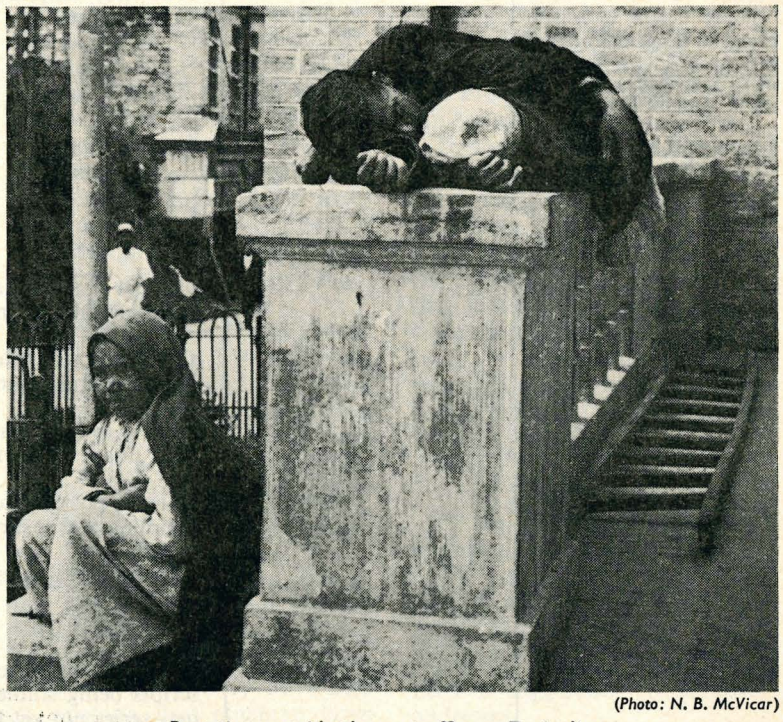
An important part of the Fund's programme has been a special programme for Theological Education in Africa, which was initiated in 1961 and has included the holding of month-long institutes for theological teachers, pastors and students.

The Committee announced that "the success of the present operation in stimulating the work of theological education in many lands has encouraged the hope that the Fund may be reconstituted for a further period by the World Council of Churches".

Deputation—Still the Same

"It's about a month since I have gone to bed much before 12 o'clo. and I am now beginning to feel very weary. I had 5 services yesterday, and am off at 7.30 a.m. tomorrow for M'chester, Wigan, Rochdale, &c."

(Tom Comber to Mrs. Hartland, London, 13 April 1885.)

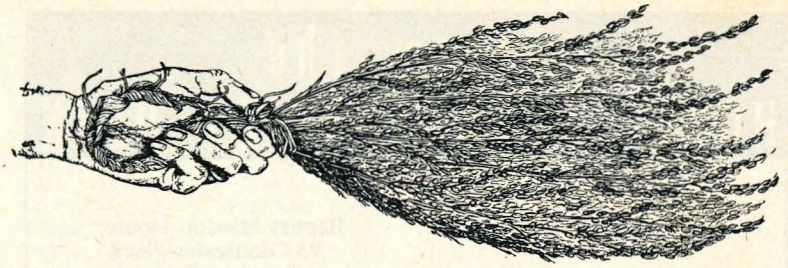


(Photo: N. B. McVicar)

Rest time outside the post-office at Darjeeling.

EMPTY EARS

By JOHN T. SMITH



(*Drawing: Jean Smith*)

The plaited rice ornament with the empty ears of rice. If these had been full the ears would have hung down.

WHEN the rice is in full ear and just before cutting then the farmer will often send a man into the field to select some of the best ears for making a plaited harvest ornament. Long ago it had some connection with worshipping the spirit of fertility; now it is done simply for the sake of the art, as it is indeed in Britain but there it is with wheat instead of rice.

The first rice we ever grew in India was on a field loaned by a Christian farmer. It was a bumper crop. As a token of his thanks he gave us one of these rice ornaments containing the very best of the ears.

Not a single grain of rice

The other day another Christian farmer called to present a similar gift. The plaiting was good but I was amazed when I looked at the ears—they were empty! There was not a single grain of rice to be seen, nothing but chaff. Why?

The farmer was Boodhoo Nanda, a member of our West Orissa Farmers' Club. He was one of the six men who attended a three-week training course at Diptipur last September.

As part of that training we visited several large Government farms in the irrigated tract some sixty miles away; we also had a look at the new soil testing laboratory in Sambalpur. On these visits we were able to learn more about some of the things we had covered briefly in lectures.

At one of the farms a Japanese team is running a demonstration unit; showing not only good farming but also a very fine range of small agricultural machinery, all "made in Japan". Their age long skill at intensive cultivation, and mastery of modern techniques, is bringing amazing results under Indian conditions.

Our farmers had never seen such a good rice crop in their lives. It made them dissatisfied with their own efforts. When they saw what could be done they said, "We may not be able to do as well as this, but we see now that we can do a lot better than we have been doing."

Part of the Japs' success is due to timely and effective pest control. We had been teaching the importance of this in the classes, taking care to recommend only the safest of the several modern chemicals available here.

Practical counterpart

Where possible every lecture has a counterpart in practical work. If we had a class on propagation then the farmers themselves had to sow some seeds or do some grafting; if there was a class on the mouldboard plough then afterwards they all went and did some ploughing with one.

We were planning to have a practical class on pest control. But one afternoon before we got round to it Boodhoo heard that his best field of rice was being attacked by pests. The sad news was brought by the *chowkidar* (village policeman) from his village. He was dressed in his blue uniform shirt and carried his insignia of office, a dangerous-looking spear.

It was obvious that our practical class on pest control should be carried out on Boodhoo's crop. So a few days later we loaded the Jeep with all our spraying equipment, including a new sprayer just received through Operation Agri, and set off for the village.

We did not finish the task until late in the afternoon. We covered the field as well as possible but with so many novices on the job it was inevitable we should miss some.

Crop saved

Where the spray fell the pest was checked and the crop saved. But in those one or two places we missed there the small hopper insects survived and sucked all the "milk" from the grain, and destroyed it.

Boodhoo wanted to show his thanks for the way we had helped him. He decided the best way to make me understand was to make the traditional ornament, not with the full ears but with the empty ears instead.

As he gave it to me he said, "If we hadn't gone to spray that day it would *all* have been like this."

(*continued on page 30*)

From the HOME SECRETARY'S DESK

Baptist Mission House,
93 Gloucester Place,
London, W.1.

THIS month will be celebrated the 150th anniversary of the beginning of B.M.S. work in the West Indies. It was in February 1814 that John Rowe arrived at Montego Bay, Jamaica. Our friends there will be having their own commemorations. Jamaica has a strong Baptist Union and Baptist Missionary Society. We recall that it was at the request of Jamaican Baptists that the Society sent its first missionaries to Africa and that among them was a Jamaican, Joseph Jackson Fuller. The Jamaicans still send annually a gift towards the Society's work in that continent.

Those who pioneered the work in Jamaica and shared in the struggle for the emancipation of the slaves could hardly have foreseen that in 1964 there would be such a number of West Indians settled in our country and that in so many of our churches they would become such familiar and welcome figures. Now as members of British Baptist churches they are taking their share in the support of the Society. How glad we are to see them so much in evidence on missionary occasions.

At the beginning of February each year our missionaries who are on furlough meet with members of the Headquarters Staff for conference at High Leigh, Hoddesdon. The situation on our fields is reported on by representatives who have recently returned and then discussed. The opportunity is taken to consider together the needs and problems of deputation in the home churches. Following the Conference there is always a Retreat, which this year will be led by Rev. S. E. Leslie Larwood, Chairman of the Society.

You will be glad to know that the response of our churches to the appeals of the Society have been encouraging. We have received more so far this year than we did in the corresponding portion of the last financial year—that is quite apart from what was contributed to clear the deficit. But we are still a long way off the increase of 16 per cent required and the increase of one quarter which is most desirable. With only about nine weeks remaining, we are earnestly praying that God through His people will provide the resources. I am confident that you, too, will pray.

It will help us considerably if you are able to use your influence to see that all gifts reach us as soon as possible now, and certainly by 31 March.

Yours sincerely,

A. S. Clement

New Language School

A new language school for missionaries has been combined with the new United Theological College near the University town of Peradeniya, Ceylon. Rev. G. R. and Mrs. Lee and Rev. A. R. and Mrs. Hughes began their studies there in January.

This arrangement enables new missionaries to enter at once into a truly Sinhalese atmosphere and to enjoy a fruitful exchange of ideas with young Sinhalese students.

At present there are seven students at the College.

Empty Ears

(*continued from page 29*)

Because we were able to help him when he needed it we know that this year his larder will be full, and his gifts to the church will be full too, offered, not like yours may be in an envelope, but in a sack!

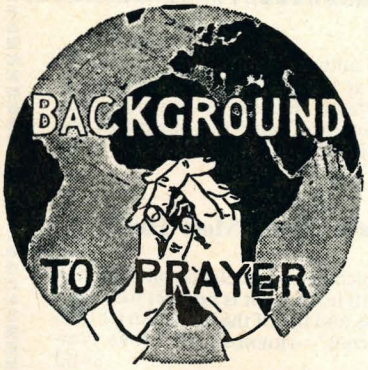
THE
BAPTIST TIMES

Keep up-to-date by reading news of Baptists at home and overseas. B.M.S. news announcements and articles appear regularly in *The Baptist Times* with the co-operation of the Society's home and foreign staff.

THE BAPTIST TIMES
Every Thursday - 5d.

From newsagents, church agents or by post from:

The Publications Manager,
6, Southampton Row,
London, W.C.1.



(Based on the Prayer Calendar)

We are asked to pray this month for the Baptist churches of West Bengal, India, with a communicant membership of 5,629 and a Christian community of 16,500.

The 110 Baptist churches of Bengal are linked together in the Bengal Baptist Union which is responsible for the posting of missionaries and the oversight of the Baptist work in the state. The most promising work is in the area around Balurghat mission station which is only eleven years old, it being necessary to set up a new station when the old Dinajpur area was divided between India and Pakistan. This is an area in which many Santals live and already 65 churches have been established and groups in new villages are continuing to be won.

The older churches in Bengal sometimes suffer from Corinthian-like divisions, and much prayer is needed for these churches in which groups of Christians are gathered in fellowship in the midst of a very large Hindu community.

The Society shares in the work of a number of co-operative institutions in Bengal, including Serampore College, Mount Hermon School, Darjeeling, the Union Christian School, Bishnupur and the Union Christian Teaching College, Berhampore.

Prayer is also asked for the world-wide fellowship of Baptist churches linked through the Baptist World Alliance.

ACKNOWLEDGEMENTS

(Up to 17th December, 1963)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., £5; Anon., £5; Anon., £12 13s. 11d.; Anon., £1; Anon., £1; A.V.S., Freedom From Hunger, £1; Anon., £6; Anon., £5; Anon., £5; Anon., £1; Anon., £5; Anon., £25; Anon., £5; Anon., £5; Anon., £1 10s.

Medical Fund: Anon., 10s.; Anon., £2; Anon., £1; "In Loving Memory of Margaret, Dec. 7, 1947", £2; Anon., £10.

Gift and Self Denial Appeal: Anon., £1; Anon., 10s.

Legacies

(Up to 17th December, 1963)

The following legacies have been gratefully received in recent months:

		£	s.	d.
November				
21	Mr. G. T. Chalcraft	250	0	0
22	Miss Eileen Weeks	1,290	0	0
26	Ellen Anderton	50	0	0
December				
2	F. J. Saunders	571	11	6
4	Mrs. E. J. Angell	100	0	0
5	Mr. F. A. Wrenn	314	5	8
9	Mrs. K. E. Faulkner	4,000	0	0
9	Mr. A. R. Ritchie	600	0	0
9	Mr. H. W. Williams	2,213	10	4
12	Mrs. E. A. Clarke	25	0	0
13	Miss C. McKerchar	500	0	0
17	Mr. S. G. Evry	50	0	0

MISSIONARY RECORD

Arrivals

30 November. Rev. W. D. and Mrs. Grenfell, from Moerbeke, Congo Republic.

4 December. Rev. K. F. and Mrs. Weller, from Cuttack and Calcutta; Rev. N. A. and Mrs. Outlaw and family, from Sambalpur, and Miss E. M. Maltby, from Lungleh, India; Mr. and Mrs. D. J. Stockley and family, from Khulna, East Pakistan.

7 December. Miss J. M. Barritt, from Chandraghona, East Pakistan and Mr. R. D. Wainwright, from Mount Hermon School, Darjeeling, India.

Departures

28 November. Rev. W. C. and Mrs. Fulbrook, to Brussels.

30 November. Miss I. V. Wright, for Udayagiri, India, and Rev. D. J. and Mrs. Price and family, for Rangpur, East Pakistan.

Births

15 November. To Rev. J. D. and Mrs. Rowland of East Pakistan, a son, Stephen John, at Rajshahi.

17 November. To Rev. E. J. and Mrs. Clarke, at Campinas, Brazil, a son, Michael Paul.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.
Telegrams: Asiatic Wesphone London. Chairman: Rev. S. E. Leslie Larwood. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.
Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign).
Contributions and donations should be sent to the Home Secretary at 93 Gloucester Place.

Pathways to Happiness
Leonard Griffith

A cheerful title for a 1964 Lent Book. The minister of the City Temple shows how each Beatitude leads us inexorably to the Cross, finds its fulfilment only in the Resurrection, and is in fact a pathway to true happiness. A truly delightful book, comforting and inspiring. 7s 6d

A Ransom for Many
C. E. B. Cranfield

Meditations on Jesus' entry into Jerusalem, cleansing of the Temple, institution of the holy supper. The events of Good Friday, Easter, Ascension and Pentecost, are shown as relevant to us today. Will disturb complacency, yet prove encouraging. 7s 6d

The Cross in the Psalms
Edgar Jones

The personal encounter with suffering is the dynamic behind the utterances of the Psalms. In this theological study the author, the Professor of Hebrew and Old Testament at the Northern Congregational College, develops a theme relevant to the consummation of the New Testament with the Gospel of the Cross and the Resurrection. 8s 6d

In the Secret Place of the Most High
A. J. Gossip

The Lent Book which became a classic on Christian prayer. 'If we could all learn what is here set forth and practise it, the witness and life of the Christian Church would be revolutionized.'—FRIENDS LITERATURE COMMITTEE. 8s 6d

Better Than Life
Geoffrey F. Nuttall

A thoughtful book on the loving kindness of God, for meditative reading. The author is both scholar and seer; his book deals with the vision of God, the love of God, and every page repays reading and reflection. 7s

INDEPENDENT PRESS

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JOHANNES SCHNEIDER
Translated by E. A. Payne

A fresh approach to the "Doctrine of Baptism"

Continued interest in the subject and wide discussion in recent years has made it necessary to reprint this book.

The author quotes a remarkable observation of Luther's, that "without personal faith no one should be baptized" and argues for this position.

He examines the origin of Christian baptism. He emphasizes the relation between baptism and the Church and the dilemma created by infant baptism.

This book should not be neglected by any interested in these discussions. **4/6** (*postage* 5*d.*)

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Fourth Impression **2/-** (*postage* 4*d.*)

INVITATION TO BAPTISM
R. E. O. WHITE **5/-** (*postage* 5*d.*)

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Suggestions for Visitors to Candidates
J. O. BARRETT **4d.** (*postage* 2½*d.*)

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THE MAIL ORDER DEPARTMENT
THE CAREY KINGSGATE PRESS LTD.
6 Southampton Row, London, W.C.1

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MISSIONARY HERALD

MARCH 1964 PRICE SIXPENCE

INDIA

EAST PAKISTAN

CEYLON

CONGO REPUBLIC

ANGOLA

JAMAICA

TRINIDAD

BRAZIL

SIERRA LEONE

HONG KONG

NEPAL

(Photo: N. B. McVicar)

A scene on Palm Sunday outside the Serkawn Church in the South Mizo district of Assam, India

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

IS EASTER MEANT FOR US?

A young child suffering from severe malnutrition in the Christian General Hospital, Palwal, North India

(Photo: N. B. McVicar)

EASTER IS FOR EVERYONE

THE long retired missionary was holding a vast audience of young people enthralled as he told of pioneering days in Congo. With other members of that congregation, I was much moved and one story has stayed with me ever since.

The missionary and his wife were on their way to visit a village in which members of the Wandi people lived. Earlier that tribe had come from their riverside villages to attack the tribespeople and the missionaries who lived around Mabaya and had been defeated.

Hostile reception

As the missionary and his wife walked down a steep hillside there appeared in front of them in the entrance of the valley a thousand armed warriors in their hideous warpaint. The warriors gave the missionaries a hostile reception and, at the order of the chief, they were thrust into a village hut with an armed guard and locked up for the night.

They spent the night in prayer. During the night an African Christian who had accompanied them, and fled when they had been seized, crept up to the side of the hut twice, once to inform them that they were to be killed in the morning and once to tell them that the witch-doctor and chief had disagreed about the matter.

With the dawn they were brought forth and the chief said, "Go, white man . . . we do not make war on women."

The missionary refused to go. "I have a message for you," he said. The chief was angry but eventually, at the persuasion of the missionary, called the warriors, who were made to sit down in a circle.

"God loves *you*," said the missionary, pointing at one after another of the warriors. He repeated that statement nearly one hundred times until the chief could stand it no longer and burst out, "White man, you are a liar! If God loves the black as well as the white you would have told our fathers about it."

Rarely, said the missionary, had he heard a truer rebuke, than those words, of the western world and the Christian Church.

Easter is the time of the year when we remember and reaffirm the world-shaking fact that God raised up Christ from the dead. He did this because He loves us. He did this because He wants us to become His sons and daughters.

God loves us

This message is for everyone. Easter is for everyone. This is the greatest, most important and most urgent fact of our time and all time—that God loves us.

(*continued on page 39*)

NEEDED—MISSIONARIES FOR SERVICE IN INDIA

The Council of Baptist Churches in Northern India has requested the B.M.S. to send 31 missionaries for service in various areas.

Their needs are as follows:

Bengal Baptist Union:
Two women evangelistic missionaries
One agricultural missionary or one evangelistic man missionary
One educational man missionary with B.Sc. (Hons.) or M.Sc. and Teacher's Diploma.

Baptist Church of Mizo District:
One doctor
One educational missionary graduate for Barapani
One educational missionary graduate for Serkawn High School
One nursing sister for Serkawn Hospital
One evangelistic lady missionary for women's work.

Baptist Union of North India:
Five men evangelistic missionaries
One man graduate educationalist
One manager for Patna Bookroom
One business manager for Palwal Hospital
Three women evangelistic missionaries (one with District Health Training)
One lady doctor to replace Dr. D. G. Medway
One nursing sister
One woman graduate educationalist.

Utkal Christian Church Central Council:
Two evangelistic men missionaries
Two educational men missionaries
Three women evangelistic missionaries
One woman educational missionary.

Deep Concern

In addition, the C.B.C.N.I. has recorded its deep concern that there have been no reinforcements of theologically trained men for two years, and that at present there is no prospect of such reinforcements.

BEYOND THE INNER LINE

An account of a visit last Easter to the South Mizo District of India

By NEIL B. McVICAR

"COME SPEND 40 DAYS IN THE WILDERNESS, PERMIT FORTY FOUR". So read the telegram that I received from my colleagues at Serkawn, Lungleh, in the South Mizo District of Assam, informing me that I could now prepare for my long desired visit to Lungleh. As no doubt you can imagine, excitement began to rise until I was beginning to experience butterflies. (I am sure you know what these are—those undesirable and indescribable movements within one's stomach just before a great event—like an examination!)

Soon the day for my departure arrived. I boarded a plane which took me from Calcutta to Silchar in about two and a half hours—the journey by rail would have taken at least two days! Arriving at Silchar, the airport was approximately 14 miles out of the town and the journey into the air office gave me time to reflect that I was now in the Cachar District of Assam. After about 12 miles we came to Sadarghat where we had to disembark from the bus, which went on to a pontoon boat and then we all followed and went across the river. We again boarded the bus at the other side and eventually arrived at the air office. It was a great joy here to meet Mr. R. T. Bawia and Vala who had come to meet me and to take me on the more difficult part of my journey to Lushai. Bawia is in charge of the Teacher-Training Centre at Serkawn, and the driver was the grandson of the first south Lushai pastor.

We had a most enjoyable and happy time of fellowship on the 230 odd mile journey by jeep. Rising at 4 a.m. and after a bit of breakfast, we set out in the jeep for the long-heard-of but never experienced journey. I can assure you it lived up to all the accounts I had heard. Along the way at different points we had to stop because of the one-way traffic and gates which were only opened at certain times—of course, we also stopped for the very important cup of tea, which was most refreshing.

(Photo: N. B. McVicar)

Three elderly villagers at Tawipui in the South Mizo District of India

One hundred and seventy-five bends

To give you some idea of the type of road, I counted 175 bends in fifteen minutes.

When we arrived at Serkawn it was dark and, therefore, that day I did not see much of the area or of Serkawn itself. The following morning I was taken on a conducted tour of the different parts of the compound, where the office of the Baptist Church of Mizo District is situated and where Pastor Luaia, the General Secretary, and Mr. Van Ngaia, the Finance Secretary, do a good job.

Doctor needed

Then we visited the hospital—a hospital that desperately needs a doctor. Heavy responsibility is laid upon the missionary nursing sisters who are doing a grand job in the midst of many difficulties. The only B.M.S. missionaries at present in South Mizo are all nurses.

From the hospital we went on to the High School where we saw some of the young people in their classes. This school was not very large numerically, but it is hoped that in the near future

the numbers will increase and that also it may be possible for a missionary to assist in the running of this important school. A missionary with good educational qualifications is required. The Government School in Lungleh does not give the character training that is very essential and although, at the moment, the staff are all Christians, it is not possible to say how long this position can be continued. The Teacher-Training Centre is very well run and a number are sent to this centre by the Government for training. The Press and Book Room do a good job in distributing and printing Christian literature, and printing text books for the schools.

It was a great experience to visit a number of churches in South Mizo and to have the privilege to preach by interpretation in various places.

We visited Pukpui, a village that in 1956 was burnt to the ground. Now there are new houses with corrugated roofs and no signs of the devastating fire.

Inspiration

I spent part of Easter at Serkawn and it was an inspiration to see—as in all the services—the churches packed to capacity. During my visit I went out to one of the villages—Tawipui, which is about 35 miles away from Serkawn. We spent the night there, had a service and visited a number of homes. This was indeed a wonderful experience. The village was situated on the side of a hill which was nearly void of any vegetation.

At this village service the school master—first in English, then in Lushai—gave me a very sincere welcome and emphasized the need for missionaries. They were, he said, *needed and wanted.*

In Lushai itself there is definitely a different atmosphere to that which one experiences in the plains of India. Lushai is about 90 per cent Christian and there is an increasing movement of the Spirit among the young people. The churches are well attended, and attended by young people. Of course, one criticism has been that the young people have nothing else to do. That, of course, may be partly true, but on the other hand the young people could, if they so desired, stay away—they do attend however, and are now giving a great deal of their time and interest to the work of the Church.

In every church in which I had the privilege to preach there was a choir—oh, how the Lushais sing! I wished I had a tape-recorder so that this joy and experience could be shared with others.

Self-supporting financially

The Church in Lushai is well known for the fact that it is largely self-supporting financially. I think the main reason for this is that the Church is very much aware of the need of emphasizing Christian stewardship. The Church is also alert to find and to try new methods and ways of raising local giving.

On one occasion while walking through a village I noticed a platform by the side of the road. I inquired what this platform was for and was informed that this was the place where people put pieces of wood as they came back from the hillside after collecting their own fire wood. Most people as they passed by put two or three pieces on the platform, and then once a week or so this was collected and sold and the proceeds put into church funds.

There is also the well-known method of rice collection. Each time the housewife goes to her bag or tin of rice she puts aside a little into a special receptacle, and this rice is sold for the benefit of the church. I was privileged to spend 10 days in South Mizo and to see some of the work of the Church. It was, indeed, an inspiration to have fellowship with our fellow Christians there and also to have a number of talks and discussions with some of the Christian leaders and our missionary colleagues.

The journey back was also a most exciting experience. It is not easy to paint a word picture for you of the return journey by jeep. The road cut out of the hillside is very narrow—only wide enough to take the jeep, and on one side as we wended our way along the hillside there was a precipitous drop of many hundred feet, and one false move by the driver, or a severe skid by car could mean certain death. I used to hear our Lushai missionaries talking about

(*continued on page 46*)

(*Photo: N. B. McVicar*)

On the precipitous road between Lungleh and Aijal

Meeting With Men in the Cities

Urbanization throughout the world has resulted in new problems, and responsibilities for the Church, the World Council of Churches' Commission on World Mission and Evangelism was told.

This fact was stressed by two speakers who addressed a plenary session on the topic, "Meeting with men in the cities." They were the Rev. Harry Daniel, a Presbyter of the Church of South India, and the Rev. George E. Todd, director of the Department of Urban Church, United Presbyterian Church, U.S.A.

A former missionary to Formosa, Mr. Todd, noted that the church there has been seeking "appropriate structures" in response to the rapid shift from a rural agricultural society to one which is urban and industrial.

Pointing out that cities are growing more rapidly in Asia than in the West, Mr. Todd said Formosa's ten largest cities have doubled during the last twenty years—while the population of two multiplied four times in that period.

"In ten years," he added, "factories have multiplied from 5,000 to 25,000."

Similarly, Mr. Daniel reported that India recorded its sharpest rise in towns and cities during 1941–51. He attributed this fact partly to the impact of war, partition and independence.

In spite of rapid industrialization, the drive to the cities has decreased during the last decade, he noted. This trend may have been initiated by such factors as a drop in refugee migration, population saturation in the cities, progress in rural areas, and a surplus labour market in urban sectors.

"It is an amazing fact that Hindu society finds it possible to adapt itself to social change," he said, "and that Hindu religion is reinterpreted to meet the demands of a new scientific era."

But social changes are occurring in the midst of the technological boom, he added. Moreover, all church bodies are engaged in putting up new buildings in the new suburban areas.

(Photo: A. S. Clement)

A scene at Dum Dum Airport near Calcutta

Evangelistic Meetings

Lalawia, an evangelist in the South Mizo district of Assam, India, spent his last holiday visiting the villages around Serkawn, and holding special meetings. His theme was always the same—"Salvation" —"The New Birth", and as a result of his ministry many young people professed conversion.

There was blessing among the women, too, which showed in a number of ways. Some of the women who had said that they could not attend the prayer meeting because of home duties have now started to attend. A woman who has a shop has started to close it for a few hours each Wednesday afternoon so that she can attend the Women's Meeting.

At this meeting the women have begun to take it in turns to read aloud a helpful book while the others knit or sew.

West Indians Failed by Churches

The vast majority of West Indian immigrants in London no longer attend church, a survey of churches in the British capital has revealed.

According to the Rev. Clifford Hill, a Congregational minister who conducted the survey, the situation has developed because of a lack of education about the West Indians among Londoners.

"It is the ignorance on the part of both clergy and laity that is largely responsible for the churches' failure to win the confidence of the immigrant population," he said.

Mr. Hill also expressed fear that serious racial conflict would develop here. "Unless barriers between white and coloured children are bridged very soon, and a greater degree of understanding is established, there may well be outbreaks of gang warfare between white and coloured youths," he said.

Postage Problem

Every year B.M.S. headquarters spends over £3,000 in postage. Much of this is the cost of answering inquiries from churches or members of the home churches who want information about various aspects of the Society's work.

A threepenny stamp enclosed with every letter which requires an answer would greatly reduce the Society's post bill and so free money for use in urgent work overseas.

If you can help us in this way we shall be grateful.

Tempest over Tahiti

Tempest over Tahiti by Charlotte Haldane (Constable, 25/–) is concerned mainly with the story of George Pritchard, an L.M.S. missionary to the South Sea Islands. At one time he became virtual dictator of Tahiti, for he so ingratiated himself with Queen Pomare that he was her unofficial Prime Minister.

Later he was to become British Consul in the island and his ill treatment by a French admiral nearly sparked off a war between France and Britain, who were rival colonial powers in the area.

WASTE OR PROFIT?

By NANCY THOMAS

WHY does God allow certain things to happen?

On the day on which we laid the body of one of our students to rest in the little cemetery-garden at Ecole Grenfell some of us at least must have been asking that question.

Lihombi Joseph was a boy from Irema, born of a poor family. His father was one of the staunch Christians of the area, but his mother was a pagan. Because the immediate family was so poor, an uncle took charge of Lihombi and sent him to the Irema school, where he did well, working hard and learning quickly. When his uncle moved to Stanleyville to serve the church there as an evangelist, Lihombi went too, entering the nearby mission school at Yakusu.

(Photo: R. Robinson)

Theological students help in removing an obstacle before erecting a new building at Yalemba, Congo

To Stanleyville

On completing his sixth year, he entered a state secondary school at Stanleyville and so continued until the troubles in that city made education precarious. With teachers often in prison and the city in upheaval, his uncle felt that Lihombi might be better off at Yalemba, and so he came to us in September 1961.

Here, his teachers knew him as a hard, persevering worker with a shy sense of humour and a gay artistic ability. In the students' camp he was helpful to other people, friendly with the small children of other families, quiet and disciplined.

At Christmas, Lihombi went on holiday, as did most other students, but not to his own rather remote village; instead he visited friends nearer at hand. Precisely what happened we do not know, but from that time onwards Lihombi complained of ill-health. Finally he was sent to the local hospital, seemed to recover, then got steadily worse. The end was blindness and terrible burn-like wounds over his body. The doctor was puzzled, but a visiting state official suggested poisoning as the cause. Other Africans seemed to think that this was possible—someone perhaps jealous of an educated boy?

Not afraid of death

Whatever it was, in a country so needful of educated and sincere people in all walks of life, could we do other than feel how terrible a waste this death was? Why did God allow it to happen? I think the full answer lies in the future. But Lihombi's death was rather a wonderful one. Asked if he were afraid, he said, "Why should I be? I am a Christian. I shall be glad to go to my Lord." Will it make any difference to his fellow-students, often giving lip-service to Christianity but living lives that deny the lordship of Christ? One hopes so . . .

In the Economy of God

In what one may reverently call the economy of God, we see that He allows nothing to be wasted. The death of Stephen leads on to the conversion of the watching Saul; the persecution of the Jerusalem church brings a new dispersion and the evangelization of Europe and parts of Asia. Will you please pray with us that in the economy of God also, the death of this Christian student may yet be used to His Glory, and waste be transformed to the profit of the Kingdom?

(From *Congo Mission News*)

Easter is for Everyone

(*continued from page 35*)

If the events of Easter have transformed our lives, we dare do no other than pass on to the world, to all men and women in the world, the message that "God loves *you*".

THESE ARE PROCLAIMIN

For Calcutta

MR. NORMAN MOXEY and MRS. DOROTHY ANN JOAN MOXEY are from Edinburgh and members of the Portobello Baptist Church, where they were baptized.

They were married in 1960 and have one son.

Mr. Moxey is a printer and in addition to a long professional training, he undertook correspondence courses at the Glasgow Bible Training Institute.

Both Mr. and Mrs. Moxey had helped in work at their church and Sunday school and, in addition, Mr. Moxey was a lay preacher.

Last December they sailed for service in the Baptist Mission Press in Calcutta.

For Ceylon

REV. ALEXANDER ROBERT HUGHES and MRS. MARION BENNETT HUGHES (*née* Craig) are engaged in language study in Ceylon, where they have been since last autumn.

Mr. Hughes is the son of Rev. A. R. Hughes, of Dumbarton, and prior to entering Spurgeon's College was training in mechanical engineering at the Royal College of Science and Technology at Glasgow. At Spurgeon's College he took part in "Venturers" Campaigns and held a student pastorate.

Mrs. Hughes was baptized at Orangefield Baptist Church, Greenock, as was her husband, and prior to her marriage was a secretary. She, like her husband, has experience of Christian work in the Christian Endeavour and visitation campaigns.

On completion of their language study they will be engaged in pastoral and evangelistic work.

For Vellore

MISS MARY ELIZABETH WILLIAMSON CARROL is now serving in the Christian Medical College and Hospital at Vellore in South India.

She was baptized at Wishaw Baptist Church (Lanarks.) of which she is a member. She completed her professional training as a laboratory technician at hospitals in Glasgow and the Law Hospital, Carluke, and also had a course at the London School of Hygiene and Tropical Medicine. She is a Fellow of the Institute of Medical Laboratory Technicians. She was leader of a Life Boy Team and had taught in a Sunday school for handicapped children.

She underwent a period of missionary training at Carey Hall.

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G THE EASTER MESSAGE

For Calcutta

MR. GEORGE ARTHUR NULLIS and MRS. JEAN ELIZABETH NULLIS (*née* Schoorl) have rejoined the missionary staff of the Society.

Mr. and Mrs. Nullis served with the B.M.S. in Congo from 1950–56 and with L.E.C.O. in Léopoldville from 1956–60. Since then they have again served in Africa for a short period.

Mr. Nullis was baptized at Kenton Free Church in 1935 and later became a member of Ferme Park Baptist Church, Hornsey. Mrs. Nullis was baptized at Camden Road Baptist Church, London.

Mr. Nullis is a printer and Mrs. Nullis a nurse. They are now serving in the Baptist Mission Press, Calcutta. With them to Calcutta went their one son, Roger.

These missionaries are already serving our Lord overseas. They are beginning to settle into their new work and are learning the language of the area where they will serve.

They need our prayer support.

Their task is not easy, neither is the task of their missionary colleagues, for the proclamation of the Gospel of Jesus Christ meets all kinds of opposition in our world.

They are learning to adapt themselves to a new country, to new climatic conditions, to new colleagues.

They have gone forth in faith, knowing that the churches of this country will continue to support them through the Baptist Missionary Society.

This is the last month of our Society's financial year. In addition to prayer, you can help these missionaries by ensuring that the Society receives the full amount of the budget for which it has appealed this year—£424,084.

For Orissa

MRS. GRACE ELLEN MARY BLACKMORE (*née* Hayes) is from Poole and prior to sailing for India last year to marry Rev. J. M. Blackmore, of Diptipur, on 19 November, 1963, was assistant to the Education Secretary of the National Sunday School Union and Christian Youth Service.

Before that she had held various posts as a secretary. She is a member of Hill Street Baptist Church, Poole, and had taken an active part in the life of her church.

She had a brief period of missionary training at Carey Hall.

For Bengal

MISS ENA IRENE WYATT, of Barnsley, where she was baptized at Sheffield Road Baptist Church, of which she is a member, is a teacher.

She graduated from Bristol University with honours in history, religious knowledge and philosophy and also holds the Bristol University Certificate of Education.

Her Christian service has included being missionary secretary of the Edward Terrill Society and leading a youth group at her own church.

For a time she taught in a Secondary Technical School.

She had a period of missionary training at Carey Hall and is currently stationed at Serampore for language study. She sailed for the field in the autumn of last year.

For Yalemba

ELA MYFANWY PHYLLIS RUSSELL (*née* ıtton Coldfield was married to Mr. D. J. is on short-term service as a teacher at 27 July 1963.

tized at Chester Road Baptist Church in ield and later became a member of Six Church, Erdington, Birmingham.

ving for Congo she was a secretary.

THE STORY OF A HUNDRED YEARS OLD MISSIONARY

On 20th March, a former B.M.S. missionary will celebrate her hundredth birthday. In 1890 she first sailed to China with her famous husband.

During her long life she has seen remarkable changes. She lived through the period of the Boxer Rebellion and was granted a rare honour by the Chinese Government. She became a lady of the "First Button", the equal of the Viceroys.

Mrs. Moir Duncan, L.L.A., now lives in Canada. In this article the B.M.S. Archivist retells briefly her exciting story.

We know that our readers would want us to wish Mrs. Duncan a very happy birthday.

By MARY EVANS

JANET CHALMERS LISTER was born in Leslie, Fifeshire, on 20th March, 1864, the youngest of the four children of Thomas and Isabella Lister. Janet, or Jessie as her family and friends have always called her, went to school in Fifeshire, and was baptized there by her brother, the Rev. T. W. Lister who founded the Baptist Church in Leslie. Later, she spent two years at the Queen Street Ladies' College in Edinburgh (1877–1879) and did her teacher's training in Glasgow, where she met Moir Duncan, a young student at the University.

In spite of having left school when he was thirteen, Moir Duncan was by now a distinguished scholar of the University, and he continued to gain honours throughout his academic career. While he went on studying, Miss Lister began teaching in Sheffield, but a year later, in 1884, she returned to her native Scotland, and taught for the next six years in King's Kettle, Fifeshire.

To China

Moir Duncan sailed for China in service with the B.M.S. in October 1888, and both the young people hoped that their separation would not be a long one. Miss Lister spent the time they were parted in studying, at home, for an L.L.A. degree, because at that time women were not admitted to the University class rooms. She graduated from St. Andrew's University in 1889, and the following year sailed for China, where she and Moir Duncan were married on 28th November, 1890. A houseboat took the happy pair to their new home, the mission station at Tai Yuan Fu, the capital of Shansi Province, where their first child, Frances Lister, was born in 1891.

The following year they moved to Shensi Province. This had been a scantily populated area, but many Chinese from Shantung had settled there after the terrible flood of 1889 had destroyed their homes and drowned thousands of their number. A small group of Christians had set up Gospel Village, a community ruled by Christian elders, where no one who grew, smoked or sold opium was allowed to live. They asked for missionaries to come and help them, so it was there that Dr. and Mrs. Duncan and Arthur Shorrock settled, establishing churches, schools and medical work, and it was there that the Duncan's second daughter, Dorothy Whitson, was born in 1896. In 1898 they went to Scotland on furlough, and when Dr. and Mrs. Duncan returned to China in 1899, they had the heart-breaking task of leaving their children behind in the care of relatives.

Almost immediately after they reached Shensi, the Boxer Rebellion broke out, and the Empress Dowager's plan to rid China of "foreign devils" was implemented by the slaughter of hundreds of missionaries and Chinese Christians. However, the Governor of Shensi refused to carry out the order to kill the Duncans, and allowed them to escape. They eventually reached Shanghai, where Moir Duncan became interpreter to the international force that marched against Peking, and Mrs. Duncan returned to Scotland.

Terms of settlement

The terms of settlement between China and the Western powers provided for the establishment of a College of Western learning at Tai Yuan Fu, and at the request of the Chinese officials, Moir Duncan was appointed its first principal.

Before this, Chinese intellectuals had fiercely resisted all the attempts that had been made by missionaries and administrators to spread western knowledge in their country, so that it was no easy task to build up the College. However, Dr. Duncan did succeed. Mrs. Duncan joined him there in 1901, and helped him in this strenuous work, until his health failed in 1905. He died in China in 1906. Posthumous honours were conferred upon

him by the Chinese Government, and Mrs. Duncan was made a Lady with the rank of "First Button", the highest official rank in China, rarely, if ever, granted to a woman.

Mrs. Duncan remained for a few months as Treasurer of the University, then returned to Scotland in 1907 to make a home for her daughters.

Back to China

Mrs. Duncan revisited China in 1923, where her eldest daughter, Mrs. Claude Morgan (the wife of the son of one of Dr. Duncan's missionary colleagues) died in 1924. After the marriage of her daughter Dorothy to Mr. C. K. Duff in Shanghai in 1926, Mrs. Duncan returned to Scotland, but in later years made frequent visits to Toronto where Mr. and Mrs. Duff, and her two grandchildren, Charles and Frances, live. On these visits she crossed the Atlantic thirteen times, the last three trips being by air.

Since 1947 she has lived with Mrs. Duff in Toronto, but visited Scotland when she was 90, to see her grand-daughter, Mrs. Morgan Belch (*née* Morgan).

Throughout her long life Mrs. Duncan has maintained an active interest in her church, and has been connected with a number, notably Adelaide Place, Frederick Street (later known as Dennistoun) and Rutherglen Baptist Churches, Glasgow, and Walmer Road Baptist Church, Toronto.

From 1932–47 she was a member of the College Committee of the Baptist Union of Scotland, and at other times a member of its European Committee, and Treasurer of its Women's Auxiliary. She is a life member of the Women's Auxiliary of the Upper Canada Bible Society.

This gracious old lady still has a keen interest in world affairs, and especially in Christian thought and action.

(Photo: Hong Kong Government Information Service)

Part of a squatter camp at Hung Hom in Hong Kong. This particular area was destroyed by fire, but there are other similar areas where refugees are living in Hong Kong.

Reverence

A young evangelist of the New Zealand Baptist Mission serving in Tripura was recently sent to the Serkawn Bible School of the Baptist Church of the Mizo District for the five months' course of training provided there chiefly for lay workers, both men and women. Writing later in *Kohhran Beng*, the magazine which serves all the Baptist churches of the district, about his stay in Serkawn, he made the following reference to the regular services of the Serkawn Church:

"The services are exceptionally reverent and orderly. When one enters the church, though it may be well before the service is due to begin, there is no sound to be heard, neither talking nor any other sound; there is perfect silence. One is immediately reminded that the sole purpose of coming together is to worship God in awe and reverence."

Is there a lesson here for some of our own churches?

Map Sale

Attractive wall maps, in three colours, showing the areas where the Society's missionaries are at work are available from the Mission House for the cost of only one shilling for the two to cover postage and packing.

Two maps are being sold in this way—one showing Congo and Angola; the other—India, Pakistan and Ceylon. The maps are 36 inches by 22 inches. The B.M.S. originally sold these maps at 2s. 6d. each.

In sending your request please state clearly whether one (if so, which one) or both are required.

Requests should be addressed to: The Home Secretary, B.M.S., 93 Gloucester Place, London, W.1.

Talks for Children

Monkeys Wanted! by Arnold S. Clark (Carey Kingsgate Press Ltd., 5/–) is an invaluable collection of talks for children by one who has held youngsters enthralled in many Baptist churches.

THE STORY OF THE KIMPESE PASTORS' AND TEACHERS' TRAINING INSTITUTE

By PETER J. MANICOM

2. The Formative Years

HOWEVER, there was a great deal more discussion and considerable hard feeling between the missions before in 1937 the first S.M.F. missionary and students came to E.P.I., and tensions continued for some time afterwards. The cause of these tensions was differing views on the best way to face at E.P.I. the fact that the co-operating missions did not all use the same dialect of Kikongo. Today, the existence of two translations of the Bible into Kikongo still causes some practical difficulties, but is no longer causing tensions between the missions.

The Kikongo language is used for worship, for teaching religion in the primary school, and for everyday contacts with local Congolese, but for teaching purposes has been largely displaced by French. Independence, far from reversing this trend, has increased it thus far. Fortunately we do not have quarrels about Swedish, British and American ways of writing French, as the French decided how to write and spell their language over two centuries ago, whereas Congolese intellectuals do not on the whole show a great deal of interest at the moment in the written forms of their languages. In the Kongo Central province in which Kimpese is situated, although nearly all the people speak Kikongo, the official administrative language is French and government business is carried on in that language.

The focus of the controversy about Kikongo at E.P.I. was the question whether books printed on the E.P.I. press should be printed with whatever spelling and dialectal forms the writer chose, or whether only the form of Kikongo used in the Swedish translation of the Bible should be followed when school materials were printed. Most of the books printed were based on courses given by members of the Kimpese staff, and put their teaching into semi-permanent form. E.P.I. has never been a publishing house, and editions printed on its press have not often exceeded 500 or 600 copies. Despite this there are still considerable stocks of some religious books printed several years ago, and this illustrates the difficulty that there is a limited demand for books in Kikongo of a fairly solid nature and without illustrations.

There is a much better sale for books produced by other presses in a more attractive format, although these are often less value for money as far as the amount of reading matter is concerned. Nevertheless, the value of a book is not to be judged only by the size of its circulation, and some of the books written and printed at E.P.I., such as commentaries on Acts and the Epistles of Paul, have undoubtedly helped many a preacher and teacher as he has prepared to expound the Word of God.

The most recent publication of

(Photo: Phyllis Gilbert)

Refugees newly arrived from Angola receive peanuts and other help at Kibentele in Lower Congo

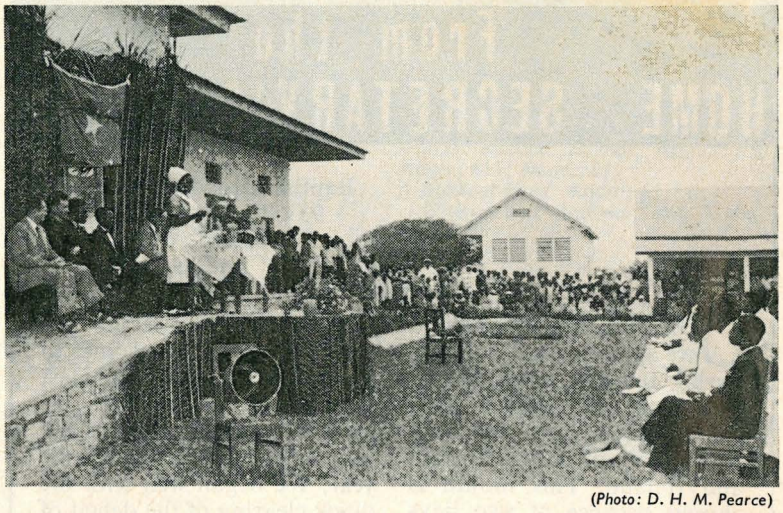
the E.P.I. press has been a hymnbook for school use, with hymns in English, French and Lingala. English now has a place in the secondary school curriculum in Congo. Lingala is a trade language which is making steady progress among different tribes in this polyglot country where over 200 languages and dialects are spoken.

There were 19 men and 14 women in the first course at Kimpese, a total of 33. By 1938 the number of men had increased fourfold to 80, mostly married men accompanied by their wives and families. As God had blessed the work the staff had increased too, and included the Principal and four tutors and their wives, with three or four African tutors. Twenty-five years later, in June 1963, there were 17 men in the theological college, some 26 women in the Women's School, 260 young men and a dozen girls in the secondary and teacher-training schools. The staff included 23 missionaries, 1 Congolese pastor, and 13 Congolese teachers including the primary school headmaster who had charge of nearly 400 pupils. The total E.P.I. community including workmen and their families numbers about 1,000.

Not enough land

At an early stage in the expansion of the E.P.I. community it was found that the 30 acres which Harvey had originally used were insufficient for the gardens in which students and workpeople and teachers grew much of their food. In 1929 E.P.I. pursued negotiations with the administration, local villagers, and two Belgian colonists who were selling out, for the purchase of some 930 acres of land, some of which was fertile and suitable for gardens, while some of it was used for building purposes.

At that time and for over twenty years subsequently, a high proportion of the students were married, and agriculture is traditionally a woman's occupation in Congo. Consequently gardens were in great demand for growing food.



(*Photo: D. H. M. Pearce*)

Presenting diplomas at the Institut Medicale Evangelique at Kimpese. The I.M.E. is the sister institution to the Ecole de Pasteurs et d'Instituteurs (Pastors' and Teachers' Training School)

In 1948, however, an event took place which was to change to some extent the pattern of Protestant missionary work in Congo and to bring many blessings and many problems. I refer to the fact that the Belgian government decided to extend to Protestant missions which fulfilled certain requirements the subsidies for educational work which the Roman Catholic missions had been enjoying for 25 years, while the Protestants had struggled on with pitifully meagre resources in their educational work. The government brought in requirements as to the maximum age of pupils in State-subsidised schools, and also introduced a rule that married students could not be subsidised.

This made no direct difference to the Theological College which, of course, was not presented for State subsidization, but had the effect of reducing the age of other pupils and of eliminating, apart from a few exceptions, the married students in training to become teachers.

Phenomenal increase in size of towns

Also from the period of the 1939–45 war there was a phenomenal increase in the size of towns in Congo, and although many of our students are the sons of workers on the land, they like to spend their holidays in Léopoldville or some other town and have little interest or time for cultivating gardens.

For some years, however, E.P.I. continued to enforce its rule that all students, married or single, must grow manioc for food. It did so against a background of increasing political activity and aspirations towards Independence. The spirit of revolt came to E.P.I. In 1959 students protesting against compulsory gardens threw stones at the houses of the white Principal and Congolese pastor. A new age had come. Gardens ceased to be compulsory.

(*To be continued next month*)

From the HOME SECRETARY'S DESK

Baptist Mission House,
93 Gloucester Place,
London, W.1.
March, 1964

OUR churches in England are again invited to prayer during the first week of this month for the Baptist Missionary Society and the Baptist Union of Great Britain and Ireland. This month is chosen because of two days which fall within it: Sunday 8th when offerings in the churches are devoted to the Home Work Fund, and Tuesday 31st, the day on which the Society closes its accounts for the financial year.

May we say how much we hope that the response to the Home Work Fund appeal will be generous, even as we hope that in Scotland and Wales at the appropriate time there will be generous responses to the funds of their respective Unions. The activities of the three Unions which include within their membership most of our supporting churches enable the home churches to do together what they could not possibly do separately, and have as their object the making more effective the work and witness of the churches individually as well as corporately. Obviously, what we can hope to achieve as a missionary society is directly related to the strength and vitality of the home churches.

With this month the Society's financial year comes to an end. It is of the greatest importance to us that we meet the commitments of the year from the giving of the year. We began well with the quick clearing of the deficit of the previous year. But how much better it will be if this year there is no deficit. Better still if there is such an increase in giving that the Society is encouraged to plan even more adventurously and to seize the opportunities now presenting themselves in so many areas of the work.

Much will depend on what is received during the next few weeks. Will you please remember us in your prayers? There are two other ways of helping:

1. You can reflect prayerfully on what you yourself have already given during the year and consider whether or not you ought to contribute more.
2. You can use your influence to help to ensure that all contributions reach us *not later than Tuesday, 31st March.*

Yours sincerely,

A. S. Clement

Beyond the Inner Line

(*continued from page 37*)

coming out of Lushai and I must confess that I was brought to realize what this meant.

While I was there I was given by the nurses of Serkawn Hospital a piece of cloth with the following very appropriate words embroidered on it:

Lalpa chuan i chhuak leh i
lût chu a veng ang chê

These being the words of Psalm 121, v. 8.:

"The Lord shall preserve thy going out and coming in."

Football Footnote

In a football match held at Yakusu between the Yakusu Mission Hospital male nurses and the Stanleyville Nigerian police force, the nurses won 3–2. Everyone enjoyed the day.

THE

BAPTIST TIMES

Keep up-to-date by reading news of Baptists at home and overseas. B.M.S. news announcements and articles appear regularly in *The Baptist Times* with the co-operation of the Society's home and foreign staff.

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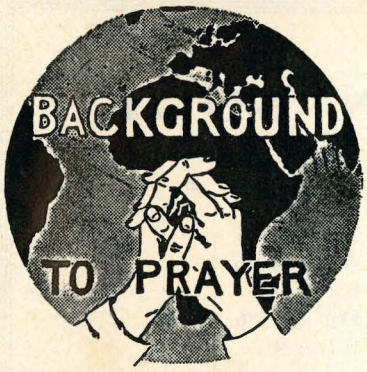

(Based on the Prayer Calendar)

Prayer is asked this month for the Baptists of Paraná State, Brazil, and for the Paraná Baptist Convention with its headquarters in Curitiba.

The B.M.S. has seven missionary couples now serving in Brazil; two of whom are studying Portuguese at Campinas. The remainder are all working in towns or cities which have grown up in the last ten or twenty years. The congregations which they serve are fully self-supporting, the B.M.S. being responsible only for the personal allowances, housing and transport of missionaries. In the "frontier" situation in Paraná, the Church is growing at an amazing rate and the new congregations need pastoral help and oversight.

For New Churches

We are also asked to pray for Baptist churches in Great Britain and Ireland, especially for those supported by the Home Work Fund and for ministers and deaconesses serving in initial pastorates. Pray that in such new churches a tradition of missionary interest may be established.

Prayer is asked for students in Baptist theological colleges, for the Home Preparation Union, and for students from other countries studying in Great Britain, Europe and America.

ACKNOWLEDGEMENTS

(Up to 14th January, 1964)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., £1 15s.; Anon., £1; Anon., £1; Anon., £5; E.R.E., For Refugee Children, £5; Anon., £2; Anon., £20; Anon., £1; Anon., £4; Anon., £1 10s.; Anon., £1; B.M.S. Reader, 2s. 6d.; Anon., £5; Anon., £15; Anon., £1.

Medical Fund: Anon., £1.

Widows and Orphans Fund: Anon., 10s.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
September				
9	Mr. Frederick A. Wrenn	400	0	0
10	Miss I. C. A. Walker	200	0	0
December				
23	Miss D. Barham	633	12	8
24	Miss D. A. Donald	50	0	0
31	Mrs. D. C. Main	200	0	0
31	Mr. J. W. Collins	353	12	4
January				
1	Mrs. M. B. Macphail	50	0	0
8	Ada Longbottom	50	0	0
10	Miss L. H. Hawkes (Women's)	200	0	0

IMPORTANT

PLEASE ENSURE THAT YOUR CHURCH GIFTS AND YOUR PERSONAL GIFTS ARE FORWARDED TO THE MISSION HOUSE WELL BEFORE 31 MARCH.

GIFTS TO:

Rev. A. S. Clement,
Home Secretary,
Baptist Missionary Society,
93, Gloucester Place, London, W.1.

MISSIONARY RECORD

Arrivals

19 December. Miss P. E. Shaw, from I.M.E. Kimpese, Congo Republic.

24 December. Rev. R. H. and Mrs. Whitfield and family, from Balangir, India.

30 December, Rev. W. C. and Mrs. Fulbrook from Men Students' Foyer, Brussels.

Departures

17 December. Mr. and Mrs. N. A. Moxey and infant son, for Calcutta, India.

20 December. Rev. C. Gill, for Sierra Leone.

3 January. Rev. D. and Mrs. Monkcom for Calabar, Jamaica.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.
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Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign).
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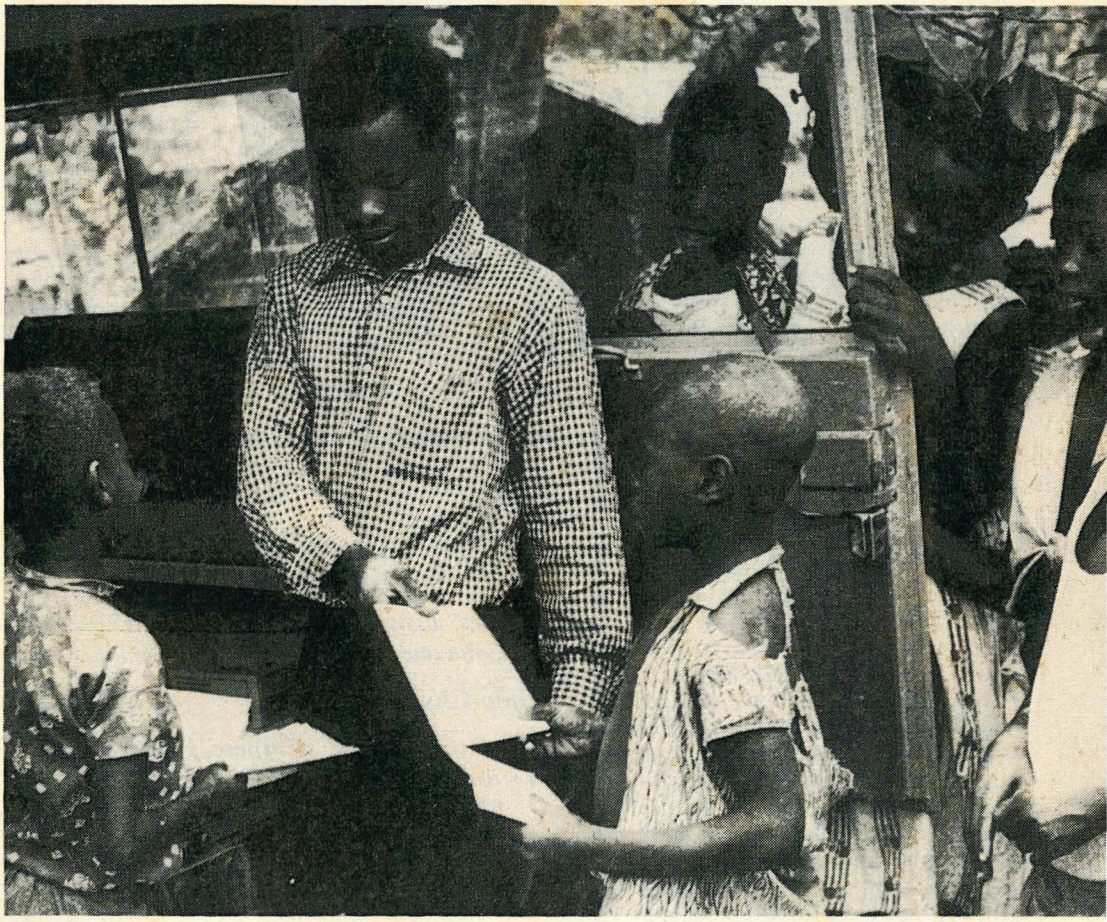
HONG KONG

NEPAL



(Photo: Phyllis Gilbert)

Selling the Ki-Kongo version of "Stories of Jesus" to Angolan refugees in the town of Sava, Lower Congo

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

MISSION IN SIX CONTINENTS

THE effects of some conferences may be judged to be of historical significance. Others, it may be admitted, have no lasting effect and their influence ends the moment the delegates have made their separate ways home.

In all continents

It is yet too early to assess the permanent results of a conference held in Mexico City last December. This was the first full meeting of the Commission of World Mission and Evangelism of the World Council of Churches. Men and women from many nations and of many differing denominations met, in an atmosphere of prayer and Bible study, to discuss the missionary outreach of the churches. It will take a little while for the full findings of this conference to be published but preliminary reports from the British delegates to that conference show that one of the major ideas which emerged was that of "Mission in Six Continents".

Churches everywhere are now awakening to the fact that the task of Christian evangelism is world-wide and that in every land there are multitudes of men and women to be won to our Lord and Saviour Jesus Christ.

As Baptists we have talked much about the state of the Church in our own country, but the impact of our Christian witness, like that of other Christians, seems to be small. Our own land is a land in which men and women have largely forsaken the faith of their forefathers. The same is true of much of Western Europe.

Throughout the world churches are confronted with major evangelistic challenges. The world knows not our Lord and Saviour. The churches which know Him must relearn the meaning of our Lord's command, "Go . . ." and forsake the call which they so often make of "Come . . ."

If the challenge of Mexico City is accepted then we should, in our generation, see the beginnings of one of the greatest missionary movements of all time.

In the course of its study of mission in six continents, the Commission of World Mission and Evangelism looked at the witness of Christians to men of other faiths, the witness of Christians to men in the secular world, the witness of the Christian to his neighbourhood, and the witness of the Church across national and confessional frontiers.

The Church is a mission

A few phrases from some of the preliminary literature, in relation to the witness of the Christian congregation to its neighbourhood, may help us to think more seriously about our own task:

"The Church not only has a mission: it *is* a mission—God's mission to men. But if this language is meant seriously we shall have to look critically at the ordinary life of our churches, their worship, their forms of activity, the place they give to ministers and laymen, their relation to the society in which they are set. We have to admit that much of it expresses a non-missionary understanding of the Church—to which missionary activity appears as an optional extra."

In May a popular account of the findings of this Commission will be published by the Edinburgh House Press, under the title of *God for all Men*. It will be well-worth reading.

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BERHAMPUR HOSPITAL LOOKS TO THE FUTURE

By JOAN PEARS

THE first buildings of the Hospital for Women and Children were put up in the year 1907 and ever since the hospital has been growing. There were interruptions and set-backs, particularly during the Wars and a great number of doctors and nursing sisters have worked there for varying lengths of time.

As we draw near to the time of Diamond Jubilee it is an inspiration to look back over the years and learn of those who did so much uphill work, with meagre resources, continuing to the limit of their physical strength. Evidence of the labours of those who worked in past days is on all sides, and no one could foresee the many additions that would be needed; consequently it has been described as a hospital of "varying periods of architecture"!

There is a great sense of continuity, and we know that for many people the hospital is an essential feature in the town and a real part of the life.

(Photo: Gateway Films Ltd.)

Outpatients at the Christian Hospital for Women and Children at Berhampur, Orissa, India

Increasing numbers of patients

Both town and hospital have grown much since 1907. Colleges, shops, cinemas and cycle-rickshaws have added to the bustle of life in the town and increasing numbers of patients with increased staff and new methods and treatment have given the hospital a continuing and growing liveliness.

Bounded by the sea on one side and hills on the other, Berhampur lies in the coastal rice-growing plain of Ganjam District, Orissa. It lies on the main railway of the East Coast, a night's journey from Calcutta and a day and a night from Madras. It is a bilingual town with a foot in both North and South India. It is a peaceful sort of place where philanthropically-minded government officers and the fans buzz round monotonously. Papers pile up, plans meet innumerable irritating set-backs and, with the best will in the world, progress against the surrounding poverty, disease and ignorance is very slow.

Our concern

Poverty, disease and ignorance are the concern, too, of Christ and those who seek to serve Him, and we find in official circles a friendly attitude towards the hospital. There is any amount of goodwill in Berhampur, but in the prevailing Hindu philosophic atmosphere, there is little understanding that our Lord Jesus Christ is unique. So the bit of service He inspires in His servants is gladly accepted and the Christian faith regarded as one of the many and varied ways in which people in the great and religious land of India seek for God.

Struggle with physical and spiritual

Our struggle in hospital and town is with physical things like malnutrition, fever and parasites and also with spiritual forces and subtle apathetic attitudes.

Those working in the hospital have always sought to keep close in touch with local church life, but pressure of duty has made it hard for hospital workers to take a full or leading part in the church. Many years ago a Hospital Management Committee was formed, so that leading church members could take part

(Photo: Bruce Henry)

Crowds outside a Hindu temple in Orissa during a religious festival

in discussion of hospital affairs. Now very recently a constitution has been framed so that the Christian aims of the Institution are clearly set out, together with the firm connection of the hospital to the Utkal Christian Church Central Council (or "Baptist Union" of Orissa). A few years ago, also, the name of the hospital was changed from Baptist Mission Hospital to Christian Hospital for Women and Children. This shows more clearly Whose we are and Whom we serve. Also the emphasis is on the Church rather than on a particular missionary society.

This change of name, however, means much more to local church leaders than to local non-Christians and anyone visiting is advised to ascertain beforehand the equivalent of "women's hospital" in colloquial and slightly vulgar Oriya so that the rickshaw *wallah* will understand!

Those patients who through the years have come to know the hospital well and who have heard the Gospel message in chapel or ward, from Bible-women or medical or nursing staff, sometimes refer to the hospital as the "Jesus Hospital". To hear such a name spontaneously given fills us with a humble gratitude, but we also know that for many who come and go through the hospital gates, acquaintance with Jesus is very slight and understanding very incomplete. Many pray to Jesus while in His hospital, but on returning home pray to the favourite god of their village.

Throughout the years, evangelists have visited the villages and received a welcome and a hearing which has increased year by year in eagerness. There are so many who trust our Lord, albeit secretly and partially, and the opportunities in the Ganjam District are very great. There is a great need for more workers to go out into the villages, to tell of Jesus in the people's own homes so that they can learn to trust Him there for all of life and not only acknowledge Him while inside the hospital which bears His name.

In the very early days of the medical work, a branch dispensary was run in the town, also doctors and sisters frequently used to visit patients in their homes. As the hospital grew, the medical work became almost completely centralized, but nowadays the trend in Christian medical work is to go out to the needy and neglected villages and in Berhampur a start has been made on integrating Public Health in the General Nursing Syllabus. In practice, this means that Public Health sisters and student nurses go to give practical help and teaching in the homes. This work is naturally very closely linked with the evangelistic outreach and promises to be a very satisfying form of service.

Training of nurses has been a task right in the forefront from the very beginning, and the Training School attained official recognition for general and midwifery training firstly from the government of Bihar and Orissa and then later from Orissa, when the State formed its own Board of Examination and Registration. One of our own trained nursing sisters is now an examiner for that Board, others who trained at Berhampur are in active practice in places all over Orissa, while others have become good mothers in their families.

Forward in great faith

Looking to the past, we are grateful to all who laid foundations both in buildings and in Christian lives. For the present the task is one of both lengthening the cords and strengthening the stakes. For the future we want all who work in the hospital to become increasingly aware of the tremendous privileges and responsibilities of being a Christian citizen. All who support Berhampur in any way should be very aware too of the wonderful possibilities in sharing in the life of a place which has such great potentiality. We must go forward in great faith and high hopes.

Plans for a Joint Study of Medical Mission Work

Plans for a jointly sponsored re-assessment of medical mission work during the first five months of 1964 were announced in Geneva by the world mission units of the World Council of Churches and the Lutheran World Federation.

The study on the present status of "The Healing Ministry in the Mission of the Church" is to culminate with a consultation of experts on 19–25 May at Tübingen, Germany, officials of the W.C.C. Division of World Mission and Evangelism and the L.W.F. Department of World Mission said.

Re-appraisal

"It is felt," they stated, "that the present day calls for a re-appraisal of the missionary medical programme in light of the changing situations and changing understanding of the task of medical missionary work" in Africa, Asia, and Latin America.

In preparation for the consultation, Dr. Erling Kayser, head of the Bethesda Lutheran Hospital in Seribudolok (Sumatra), Indonesia, will be employed by the two agencies full-time beginning in January, making a thorough advance survey of the subject.

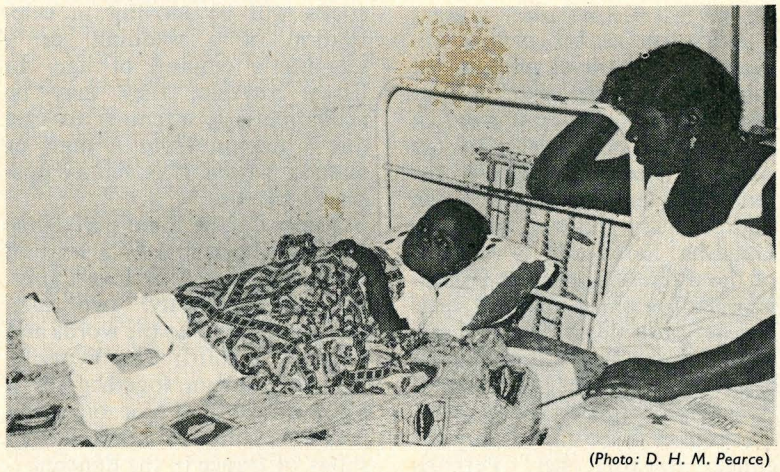
The 37-year-old Norwegian doctor, who has been doing medical work in Indonesia's Batak Protestant Christian Church for L.W.F./W.M. since 1957, is to start his survey with a trip of about five weeks through south-east Asia, to obtain a first-hand view of what is being done in this sphere.

Approximately fifteen "carefully selected persons with knowledge and experience in the field of Christian medicine in Africa, Asia, and Latin America will be brought together at Tübingen's German Institute for Medical Missions for the May consultation", the spokesman said.

Material for the consultation is to come from Dr. Kayser's preliminary studies, which will include the securing of comments and views on the most significant issues in this area by an inquiry among about fifty individuals chosen for their familiarity with medical missions.

Assessment

Working at a temporary office in Geneva, the Norwegian physician will "assess the results of statements and publications by churches, national Christian councils and international organizations such as the World Health Organization, during recent years."



(Photo: D. H. M. Pearce)

A mother sitting by the bedside of her child at the Institut Medical Evangelique, Kimpese, Congo

Baptisms at Mount Hermon School

During the last year there have been two baptisms at the Mount Hermon School, Darjeeling. One of the boys baptized was from Burma and the other from Nepal. Both came from non-Christian families, one from a Buddhist and the other from a Hindu home. They had to wait for permission from their fathers before the baptisms could take place.

They were baptized by Rev. D. Stewart, principal of Mount Hermon School, after each had given a brief word of testimony.

Rev. D. G. Stewart, Principal, Mt. Hermon

"The Baptist World" has Birthday

The Baptist World, publication of the Baptist World Alliance, is ten years old. It was established by Arnold T. Ohrn, then general secretary of the Alliance, in January 1954.

"How can our people really cherish a sense of fellowship with Baptists of whom they know little or nothing?" Dr. Ohrn asked in his explanation for the beginning of the magazine.

Cyril E. Bryant, present editor of *The Baptist World*, says that the publication now circulates to Baptist leaders in 94 countries and continues the objective of "helping all the Baptists of all the world to know each other better".

LADIES' FINGERS AND DRUM STICKS

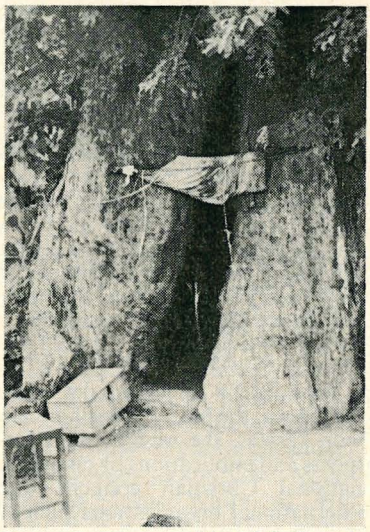
By COLIN and MARGARET GRANT

HAVE you ever eaten ladies' fingers or drum sticks? In Ceylon, they can each be bought for about sevenpence a pound in the local market. Curried and eaten with rice, they taste delicious!

Oh no, it is not cooked flesh and wood that will appear on the plate! Ladies' fingers and drum sticks are in actual fact the English names of two well-known vegetables grown in Ceylon. The first is a stumpy, green, pod-like vegetable of some six to eight inches in length; while drum sticks are much thinner and longer and dark brown and dark green in colour.

There are other kinds of ladies' fingers about which you must hear, however. Over the tea bushes which have been planted on the hillsides in many parts of Ceylon move swift, brown, and dexterous ladies' fingers, the fingers of the tea plucker. More often than not, she will be a Tamil by race, and will be able to tell of her father or forefathers who came over from India when the tea gardens of Ceylon needed a supply of labour. Our tea plucker will have had an early rise, perhaps by 4.30 a.m. Before she sets out with her husband for the muster ground at 6.30 a.m. she will have to prepare and cook the family morning and midday meal. If she has young children, they will be placed in the care of an older woman who is especially employed by the estate to look after them while their mother is out among the tea bushes.

Slung on her back will be a large wicker basket, supported by a rope or tape tightly braced across her forehead. In pouring rain or in the burning tropical sun, in the humidity of the low country or the chilly air of the highlands, she will move slowly among the bushes, breaking off the tender green tips of the new shoots and tossing them over her shoulder into the basket as her hands become full.



(Photo: A. S. Clement)

A shrine dedicated to the snake god at Katagarama, Ceylon

Attractive as her picture appears on the travel posters, we must never forget that, spiritually, she is in desperate need of the Gospel of Christ. On the walls of her home or in the temple on the estate, will be the figures and pictures of Siva, Ganesha, Sarasvathi or another of the numerous gods of Hinduism. Before them she will raise her hands in devotion and hope that through her religious exercises and symbolical offerings of flowers and fruit before the idol, the gods will be favourably inclined towards her. Perhaps once a year, she will go with her family to Katagarama, the great pilgrimage centre in the south of Ceylon.

Amid the crowds which throng the temple courtyard at festival time, she will present her offerings, allow her head to be smeared with the sacred white ash and seek the beneficence of the gods. Perhaps she will make a vow: that if the gods will grant her that for which she is asking then she will return again next year and publicly show her gratitude in one form or another.

But whether in the temple court or among the tea bushes, her heart will know nothing of the peace of sins forgiven. Hindusim has not that to offer to her. She is destined to live without a knowledge of it, unless someone goes and tells her of the One in Whom such assurance of forgiveness is to be found.

And drum sticks? How often from our bungalow have we heard the rhythmic throb and penetrating beat of drums, wafting over the night air to us from the estates. Perhaps these drum sticks will be moving in celebration of a wedding, or a daughter's coming of age. In fiercer rhythm, they may be accompanying attempts to cast out a demon from a man or woman whom it is felt is possessed by one.

Alternatively, there may come the characteristic 1-2, 3 beat of the *kama-koottu*, or love dance. In this ceremony, two men sway and gyrate to the words and song of a third. The hypnotic beat of the drum, together with a prior intake of liquor on many occasions, often bring about deep states of trance in the dancers.

Funeral processions are usually headed by a flautist and two or

more drummers. The lament of the flute plus the sonorous throb of the drums typify to us the deep shadow of death to many a popular Hindu.

He often faces the approach of Yaman, the god of death, with a real sense of fear. Such questions as: "Where shall I go? What will my next birth be like? What trials must I endure in order to atone for the sins of this present life?" must arise in not a few hearts. *Karma* must have its inexorable way. A man or woman is bound up in the interminable round of "rebirth" and escape to eternal bliss of absorption into the "ocean of eternity" is a privilege reserved for the relative few in the world, the isolated few who have attained the requisite degree of goodness and self-renunciation.

Those who beat the drum sticks and those who listen to their rhythm are shut up to such despair, unless the message of victory over death and eternal life in Christ can be presented to them.

Our privilege

It has been our privilege to have some small share in taking the message of the Cross to those who live and work on the estates in the Ratnapura area, some sixty miles south-east of Colombo. Working with two young Tamil pastors in succession, we have seen God use these young men, who happen to be brothers, to turn men and women to Himself. Since the inception of the work some eight years ago, over fifty have accepted the Lord and testified to Him in baptism.

While some of these have dropped back, we thank God for those who are standing firm and going on with Christ. Tea pluckers, rubber tappers, clerks, trade union officials, housewives, high school students and men in their seventies are now witnessing to their Saviour on a number of estates and in the town area.

The work of taking the Gospel to the estates continues month by month. In the late afternoon, we drive out in our van along the main roads leading out of Ratnapura, and then wind up through the tea or rubber on the particular estates to "lines" where the Tamil people live. Attracted initially by the strong light of the pressure lantern and the strains of the accordion, the people gather around us and listen with remarkably close attention to the Word of Life. If there are any believers on the estate, they will usually stand with us and not only join in the singing but frequently share in the preaching or give a short word of testimony. Bible pictures and Gospel posters are used to press the message home through "eye gate" and after the appeal has been made and tracts distributed, we stay to chat with those who have stopped to listen.

When a bridge of confidence and friendship has been established, we move into their homes, seeking to share their joys and sorrows and, as the Lord gives us opportunity, bringing the Gospel to bear on their individual problems and circumstances. We do not forget the others who make up the rest of the estate community: the "conductor", or the man in charge of the labour force, the tea maker, the rubber maker, the driver, the office clerk and, of course, the superintendent himself. All must hear of the Christ who shed His blood for sinners.

We are in contact with quite a number who are showing real interest, and we ask you to pray that this year the Holy Spirit will come in power on their lives, convicting them of sin, granting them a spirit of repentance, and leading them to sure faith in Christ. Pray that fingers which pluck the tea and grip the drum sticks may fold in prayer to the one Heavenly Father in personal gratitude for the gift of eternal life in His Son and in personal trust for His daily love and care.

Ratnapura is just one of the areas in Ceylon in which the B.M.S. is privileged to have a share in the work of evangelism. The beliefs of the people and the particular problems facing the servants of God vary from place to place. But you and I believe that God delights to work in answer to the prayers of His people. May 1964 see more abundant evidence of this throughout Ceylon than even the previous years have come to record.

(Photo: A. S. Clement)

Fishermen's boats drawn up on the beach at Hambantote, Ceylon

(Photo: Phyllis Gilbert)

Peanuts and other help being given to newly arrived Angolan refugees at Kibentele in Lower Congo

Miracles or Magic

Many missionaries find it difficult to teach in a language which is not their own. They can all tell stories of frantic searching for a word supplied by a chorus of voices from the class.

One missionary tells of another kind of difficulty found in teaching Congolese children. She set out to take a series of lessons on the miracles of Christ, but was faced with the problem, what is the difference between miracles and magic?

Congolese children are steeped in magic practices. They have "seen" their magic men doing the most fantastic things. They have seen a string bag filled with water, and hung up. They have put their fingers through the holes and felt the water inside. Their fathers have told them stories of men being raised from the dead. Their minds are so confused and their knowledge so limited that they cannot distinguish between miracles and magic, nor do stories of Jesus' miracles impress or amaze them.

They are also inclined to transport something of the superstition amongst which they have grown up into their interpretation of Bible stories. A teacher was recently asked "Why did Herodias want the head of John the Baptist? To eat?" In answer to her horrified "Oh, no!" the child gave her a very knowing look, as if to say, "You can go and tell that to the Marines!"

New Work in North India

There are villages less than ten miles from Kasauli in the Simla Hills of India where until recently the Gospel had never been preached. They are so small, some consisting of only two or three houses, and so scattered that it will take years to visit each one.

Rev. Gordon Price, a B.M.S. missionary stationed at Kasauli, has begun to visit together with Rev. D. Alexander, an Indian evangelist in these former "native states". All who come to hear the Gospel are given tracts prepared by the Scripture Gift Ministry of India.

The interest which the village people show in the Gospel is most encouraging.

MISSION AND HO

The dangers of separating the Christian mission of the Church to the ends of the earth from the work of evangelism at home were stressed by the Rt. Rev. Lesslie Newbigin, Geneva, director of the Division of World Mission and Evangelism of the World Council of Churches.

In a wide-ranging report presented in Mexico City to the W.C.C.'s first full meeting of the Commission on World Mission and Evangelism, Bishop Newbigin said foreign mission agencies must be closely related to those of home missions and evangelism.

If they are not, his report declared, "the work of foreign missions is in danger of being robbed of that spiritual dynamic which would make it truly missionary". And "the churches in the West do not get the help they need for their evangelistic task from the spiritual experience of the younger churches".

"Younger churchmen who visit the churches of the West are not primarily involved, as they ought to be, in helping the Western churches deal with the pagans on their own doorstep", it continued. "And foreign missions can become a mere form of inter-church aid

CHURCH WAITIN

One hundred and forty thousand hand-made bricks have been prepared by the Christians of Ngombe Lutete (Wathen) ready for their new church building soon to be erected. However, although preparations are almost complete, the building cannot commence until a qualified builder can be found whose fees the church can afford to pay.

For many months now the people have been making bricks and collecting large stones for the foundations. Timber is now being stocked both for furnishing the new church and for the building. All church members who are not still at school

ME EVANGELISM

which fails to give aid precisely at the point of evangelism."

Bishop Newbigin, an Englishman, who is a bishop of the Church of South India, noted in the report that the meeting here is the first at which agencies of home missions and evangelism are represented along with those of foreign missions.

He underlined also the participation in the meeting of Eastern Orthodox churches which "for historical reasons have not for many centuries been able to engage in much foreign missionary activity". They have "an important testimony to bear out of their long experience regarding the witness of the Church in a hostile world," the report said.

The report outlined a wide variety of missionary tasks in which churches around the world are jointly engaged. It listed among these: urban evangelism projects in Africa, industrial evangelism in Asia, centres for the study of religion and society, and work in broadcasting.

Also Christian home and family life projects, a "Service for Christian Laymen Abroad" programme, study of relationships between Christians and Jews, and studies in mission and evangelism.

G FOR A BUILDER

have been asked to contribute at least one good-quality plank, or its equivalent in cash. Those who have not been able to make bricks or carry stones are asked to give three planks.

Plans for the new church have been drawn up, but there is little else that can be done until a builder is found. The longer the building is delayed, the more costs increase, and the recent devaluation of the franc in Congo has made this problem even more acute.

Pray that a builder may soon be found so that the vision which has inspired so much effort may begin to take form in actual building.

(Photo: R. D. Robinson)

Mr. and Mrs. Alan Casebow with their small daughter, Helen, leave Yalemba on the first stage of their journey to this country for furlough

Quads or More Missionaries

"I wish I were quads," writes a missionary at Yalemba, Congo Republic, who together with a heavy teaching programme is now making plans to form a G.L.B. company.

This September a sixth class should be added to complete the secondary school at Yalemba, thus making a total of 93 lessons a week to be taught by eight full-time members of staff. At present two of those missionaries are on furlough and two more will be leaving for furlough in July.

Miss Margaret Hughes writes, "I have honestly been wishing I were quads—and preferably each with a different degree." She continues, "Last year we prayed for a maths. graduate and now we have news of one coming from Holland. We ask, therefore, your persistent prayer for specific needs. These are, firstly, for a French graduate, and secondly, for a science graduate."

Fiftieth Volume of World Christian Books

World Christian Books has published its fiftieth volume titled *Paul to the Colossians* by Bishop Stephen Neill, director of the series.

Simply written books

The series, one of the first among the religious paperbacks, comprises short, simply written books dealing with Christian life, doctrine, and practice. The authors are leading Christian scholars of many nations and confessions.

In more than 50 languages

More than 300 translations of the series in more than 50 languages have been made since the series was started in 1954.

Publishers are the United Society for Christian Literature and Lutterworth Press, London.

HOW CHURCHES GROW

THE discussion on world mission and evangelism of the World Council of Churches in Mexico City moved from the general to vivid specific examples as three churchmen from different parts of the globe discussed "How Churches Grow".

In a special public session the W.C.C. commission meeting joined with local Christians to hear addresses by a French-speaking pastor from the Cameroon, a Spanish-speaking Bible translator who lives in Mexico City, and the head of a large British missionary society.

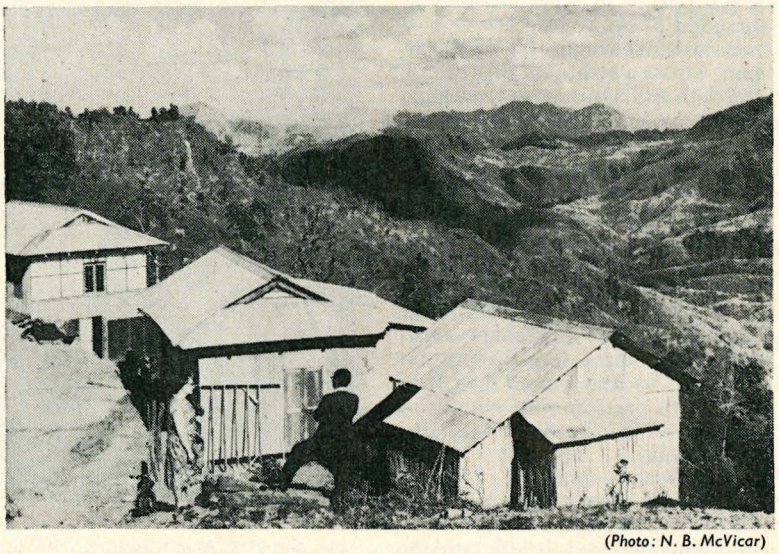
They were: the Rev. Jean Kotto, general secretary of the Evangelical Church of the Cameroon; the Rev. Alfonso Lloreda, Mexico City, Bible translator and Presbyterian; and Canon John V. Taylor, London, the recently appointed general secretary of the Church Missionary Society, Anglican.

Pastor Kotto described a mass evangelism effort in Bamileke in the Cameroon where a reign of "terror, slaughter, and cruelty" swept the land starting in 1959. Homes, hospitals, schools, and churches were destroyed. More than 200 churches were destroyed. Pastors, teachers, and evangelists were killed.

Population in revolt

The number of Christian communicants went from 23,000 in 1959 to 13,000 in 1961. The "cause of these disasters can be found only in the sinfulness of those who do not know Jesus Christ," said Pastor Kotto. "A population of more than 500,000 in revolt!"

"Convinced therefore that the cause of the rebellion lay first and foremost in the fact that these people had not heard the Gospel, our church decided to launch, at the risk of our lives, a large scale evangelical campaign."



(Photo: N. B. McVicar)

A view of the hills of the South Mizo District of India, from the road between Serkawn and Lungleh. Rev. H. S. Luaia, Secretary of the Baptist Church of South Mizo District, is standing in the foreground. This is one of the areas where Baptist churches have grown rapidly

Mr. Kotto described how the whole church became aware of its responsibility to convert this tribe. The entire church assisted in a village-by-village campaign, thousands were converted, and administrative authorities credit its positive influence to restoring peace.

"If Bamileke is now enjoying a time of peace, pardon, reconciliation and hope, it is largely due to the message of salvation carried there by the evangelical campaign.

"Pagan resistance to the message of salvation, however violent at the start of the discussion, would finally give way before our conviction in our message. These are not people who refuse the Gospel and cast it aside, but rather it is the church with its obstinate fundamentalism and pharisaic casuistry which closes the door on them," he said.

Pastor Kotto said that the campaign had forged the unity of the church in a country where tribal life made for division. He reported some "faltering hearts" who feared the enormous expenditure on the part of an impoverished church and others afraid of taking risks and saying evangelization was the task of western missions.

"There may well be among us here those who would make the same remarks. There are certainly those who are hesitating, calculating, fearful, and troubled. What are you doing about evangelizing your country? What are you doing each one of you as a Christian, that is to say, as a bearer of the Good News?" he challenged.

Prophetic Protestantism in Latin America

"In contrast to a proselytizing attitude, there is in Latin Ameri-

(*continued on page 60*)

THE STORY OF THE KIMPESE PASTORS' AND TEACHERS' TRAINING INSTITUTE

By PETER J. MANICOM

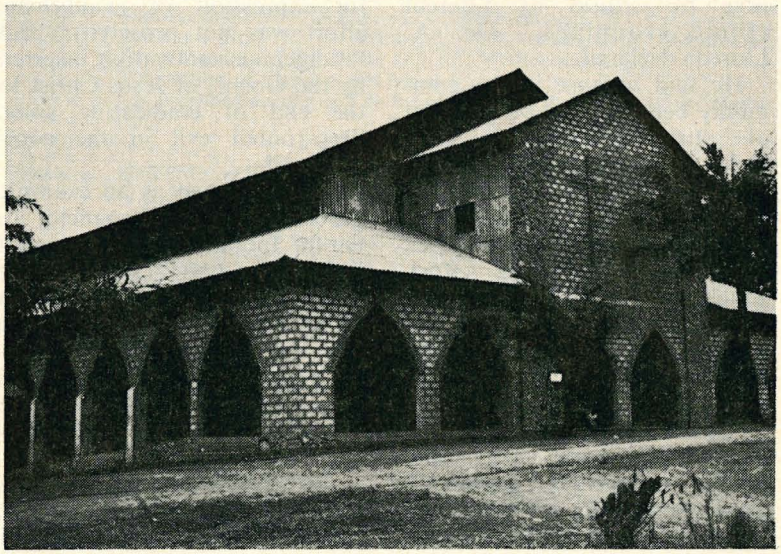
3. Independence and Training for Tomorrow

IN July 1960 the Congolese soldiers mutinied at Thysville, an hour's drive away. They soon reached Kimpese. The E.P.I. missionaries were evacuated by road and helicopter. For two months African Christians looked after the property and kept it from harm. In mid-September the four missionaries, all married men without their wives, returned to re-open the school. By January 1961 the staff was back to normal, except that some wives had still not been allowed by their mission to return.

In 1961 the revolt against Portuguese rule began in Angola. Over the years some hundreds of thousands of Angolans had crossed the border into Belgian Congo and after 30 June, 1960, into the independent Congo Republic. When the Portuguese began savage reprisals against the African population of Angola following the revolt, the trickle across the border became a flood and many Angolans came to settle in the environs of Kimpese. This has had its influence on the work of E.P.I. in various ways. Not only has E.P.I. been to some extent a base for relief, medical and other work among the refugees, but also the pressure on available agricultural land has increased the tendency of villagers from Kimwana, many of them refugees, to plant gardens on E.P.I. land.

This has unfortunately led to disputes regarding E.P.I.'s tenure of the land which was bought in 1929. The situation is complicated by the fact that some local villagers resent the comparative lack of local children in the classes at E.P.I. above the primary level. E.P.I. attracts the intellectual cream of young people from the Protestant community over a wide area, and few children from the nearest villages study hard enough to gain a place here above the primary level. On the other hand, some pupils have come from hundreds of miles, even a thousand miles away, and this is not appreciated by the parochially-minded in a country where tribalism and clannishness are major problems, although they have also been in their better aspects the cement of African society.

The post-Independence period in Congo has seen a very rapid multiplication of secondary schools, not least in the Lower Congo where Kimpese is situated. It is not too difficult to establish and staff a school offering two or three years of education beyond the six years of primary school. The difficulty comes when you try to find staff able to teach subjects in French at an advanced level. Too few Congolese Protestants have finished University thus far for this kind of work to be given to African staff. In the upper classes the teachers must be non-Congolese at the moment, and there is a great field of service here awaiting those who are willing to grapple with French sufficiently to be able to teach science or mathematics or geography or Bible in that language. Similarly in the theological college the bulk of the teaching must still be given by missionaries, although there are a few Congolese now pursuing higher theo-



The hall of the Ecole de Pasteurs et d'Instituteurs at Kimpese (the Pastors' and Teachers' Training Institute)

logical studies abroad who may later take up theological teaching.

E.P.I. now draws its staff regularly from four missions, the Christian and Missionary Alliance having joined in a few years ago. This year we are glad to have a Canadian Baptist couple on the staff as well. We are thus particularly well placed to obtain the specialist staff which we need, and to offer courses at a level which any one of the co-operating missions by itself might find some difficulty in providing. Thus it was decided in 1962 to leave the lower reaches of secondary school work to the supporting missions and churches, and to concentrate on more advanced teaching. This was the fulfilment of a plan which had been agreed two years before.

However, as Christians we are not interested only in the academic quality of the training given here, but also in the spiritual and moral training given. We know that though we may sow and water, only God can give the increase. We can only be channels of His grace. To this end the E.P.I. staff would ask your prayers that God may indeed be able to use us to the building up of His Church. Though there are disappointments, and moments when we feel that very little has been achieved in the spiritual realm, there are encouragements. Many leaders in the Church of Christ in Congo were trained at Kimpese and are faithfully serving their Lord. Many of the teachers trained here have been witnesses to Jesus Christ in difficult circumstances.

Some of those who are still students here shame us by their zeal, walking for many miles through the heat of the day in order to take the Gospel to villages where they have been invited to preach. The theological students have student pastorates and frequently conduct services at the chapel in the commercial centre, which is under the general supervision of the Congolese pastor at E.P.I. with a student assistant. Thus God has continued to use E.P.I. for 55 years, and to His name be the praise and the glory.

How Churches Grow

(*continued from page 58*)

can Protestantism a prophetic urge to witness to different ethnic groupings," Dr. A. Lloreda declared.

He said because it was commonly believed that 90 per cent of Latin American evangelicals have Roman Catholic background, all Protestant evangelistic effort "has been lumped together and maliciously accused of petty proselytizing effort, which, hungry for numbers, has used all means including defamation in order to convert bitter and resentful Roman Catholics.

"We accept the charge, for unfortunately many local and foreign evangelists, unable to express positively the grace and mercy of God in the Gospel, resort to destructive criticism of the Roman Catholic Church."

He said that the most successful expression of evangelistic effort was not proselytism but "indigenous motivation inspired by the Gospel of Jesus Christ to the end of eradicating some deep-rooted evil in the community."

He mentioned as an example the story of Don Venancio, an Otomi Indian in the Mezquital Valley, who bought a Bible from the mailman in 1934, became an evangelist, and transformed the dry land into a productive farming area.

In the thirty years of Don Venancio's labours 4,000 converts were made.

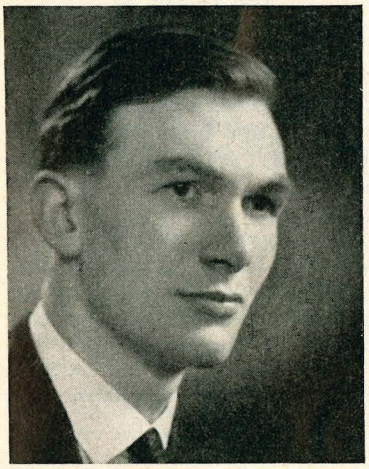
The head of the Church Missionary Society (Anglican), Canon John V. Taylor, asked whether the fact that "there is a church in most parts of the world" exempts our generation from the world-wide responsibility "that once rested on every Christian.

"Is the task of evangelism today a matter of 'you in your small corner and I in mine'!?" Canon Taylor asked. "Or are we bound, one and all, by the original mandate and still committed to the ends of the earth?

"I have not a shadow of a doubt that when any church anywhere in the world begins to tackle its own job seriously, the main job for which its exists, to bring its own neighbourhood, its own nation, its own society to the saving grace and lordship of Jesus Christ, it will immediately and without question come to know its need of partners from elsewhere," he declared.

The Death of Mr. H. Bruce Glenny

MR. H. BRUCE GLENNY, M.A., a deacon of the Haddenham Church, Bucks, became Secretary for Finance, Property and Headquarters Administration in September 1962, gladly giving up what seemed to be a most promising career in commerce, because he believed he had been called of God so to serve the churches and the Society. Before the year ended,



H. Bruce Glenny

however, symptoms of serious illness became apparent necessitating hospital treatment and long absences from the office.

In November last, knowing that he would have to enter hospital a second time for a major operation with little hope of being again able to occupy a position making such demands upon him, he tendered his resignation which was accepted with much sorrow.

He died in hospital on 30 January at the age of 34, leaving a widow and four children.

In the brief time he was with the Society he made a marked impression on members of committees and on the staff, as a young layman of great ability

(*continued on page 62*)

MISSIONARY OCCASIONS

ANNUAL ASSEMBLY, 1964

Monday, 27 April

11.00 a.m. **INTRODUCTORY PRAYER MEETING.** Westminster Chapel. The Rev. G. W. Sterry of Heath Street, Hampstead, will preside and deliver an address.

Tuesday, 28 April

1.30 p.m. **WOMEN'S ANNUAL MEETING.** Westminster Chapel.
Chairman: Mrs. H. Sargent, Chairman of Women's Sub-Committee.
Speaker: Miss O. M. Rowett of Balurghat, India.
At 12.15 p.m. in the Junior Hall, Westminster Chapel, Luncheon for delegates and members. (Admission by ticket only, obtainable from the Women's Department, 93 Gloucester Place, London, W.1. Tickets 5s. each.)

2.45 p.m. **ANNUAL MEMBERS' MEETING.** Westminster Chapel.

4.45 p.m. **MEDICAL TEA and MEETING.** Westminster Chapel.
Chairman: Dr. C. C. Chesterman, O.B.E., F.R.C.P.
Speaker: Miss M. D. Webber, S.R.N., S.C.M., R.S.C.N.
(Tickets 2s. 6d. each, from Medical Department, 93 Gloucester Place, London, W.1.)

Wednesday, 29 April

11.00 a.m. **ANNUAL MISSIONARY SERVICE.** Westminster Chapel.
Preacher: Rev. Professor J. Foster, M.A., D.D., Professor of Ecclesiastical History at the University of Glasgow.

1.00 p.m. **BAPTIST MEN'S MOVEMENT LUNCHEON.**
Y.M.C.A., Great Russell Street, W.1.
Chairman: Iorwerth Thomas, Esq., of Trelewis.
Speaker: Rev. R. A. Mason, M.A., of Cardiff.
(Tickets 7s. 6d. each, from the Secretary, Baptist Men's Movement, 93 Gloucester Place, London, W.1.)

6.30 p.m. **ANNUAL MISSIONARY MEETING.** Westminster Chapel.
Chairman: Rev. A. H. Kirkby, M.A., Ph.D., Chairman of the Baptist Missionary Society, will conduct the worship.
Speakers: Rev. R. H. Whitfield, B.D., of Balangir, India. Dr. James Burton, M.B., Ch.B., D.T.M., Medical Director.
Valediction of Missionaries for overseas.
(*An overflow meeting will be held, if necessary, in the Institute Hall.*)

Friday, 1 May

7.30 p.m. **UNITED YOUTH RALLY.** Metropolitan Tabernacle.
(*The Members' Ticket will not admit to this meeting.*) *Admission by special ticket only.* Apply to the Young People's Department, Baptist Union of Great Britain and Ireland, 4 Southampton Row, London, W.C.1.
Theme: **"Equipped for Service".** A discussion of ways and means of becoming effective for Christian service. Also testimonies by young people entering full-time service at home and abroad.
To encourage young people to come to both the Rally and the Conference on Saturday, hospitality on Friday evening will be available for those from outside the London area. Details from the Young People's Department of the Baptist Union.

Saturday, 2 May

10.00 a.m. **YOUTH CONFERENCE.** Metropolitan Tabernacle.
An opportunity to follow up the theme of the Youth Rally. Lunch will be provided at a moderate charge.

3.00 p.m. **LONDON TOURS.** A varied programme of conducted tours of historic places.

From the HOME SECRETARY'S DESK

Baptist Mission House,
93 Gloucester Place,
London, W.1.
April, 1964.

WE have now arrived at the beginning of a new financial year. Before us is the raising of the sum of £424,074 as agreed by the General Committee for the budget of the year. This is just £10 less than last year. But in order to meet it we shall need increased contributions from the churches. So, our appeals figure to the churches is £360,463 as compared with £348,552 in 1963.

Why, you may well ask, is the Society always asking for more? The short answer is "inflation". Such are the increases in costs at home and overseas that an ever greater amount in terms of £ s. d. is needed to do the same work. In order to try to avoid recurring deficits the Society is trying to do two things at the same time. It is trying to secure such an increase in interest and support that there is a substantial increase in its income. It is trying to economize wherever possible in its home expenditure and to hold back in its work overseas so that the rise in expenditure is controlled. That is the chief reason why the budget figure this year is not greater than last.

Because of economies effected elsewhere within the budget it does, however, permit of some development. For example, it provides a sum to meet the expenses of sending a number of children of missionaries to visit their parents overseas. Priority will be given to those who have not seen either or both parents for several years. There have been small increases to the grants for new work in India, for Serampore College, and for medical supplies. A sum has been included to help towards the cost of travel for pastors in Ceylon.

Our budget does not tell the whole of the story. It gives no indication of the value of the voluntary service given in the home churches in the maintaining of interest and support.

It does not tell the story of the sacrificial giving of so many of the churches overseas. The part contributed by the home churches is now only a small part of what is spent in total. To it must be added the offerings of the churches in the lands concerned, the grants made by governments in certain cases to hospitals and schools, the sums earned by some of our missionaries in part-time professional services, and the help given by outside agencies and funds.

But the part of the home churches is a most significant part. Without it there would be no missionaries, and, in effect, no mission.

Yours sincerely,

A. S. Clement

Seeds for East Pakistan

Vegetable seeds of various types are once again required for distribution in East Pakistan.

A list of the various seeds required may be obtained from the Secretary of "Operation Agri" at 93 Gloucester Place, London, W.1.

Groups which have collected in previous years are asked to note that parcels should be forwarded *before the end of June* to "Operation Agri", c/o Messrs. Baker Britt & Co. Ltd., New British Wharf, Clink Street, London, S.E.1, for package and despatch.

The Death of Mr. H. Bruce Glenny

(*continued from page 61*)

utterly devoted to the service of our Lord and impatient of anything which seemed to him to be hindering the work of His kingdom.

He bore acute pain with fortitude and hope, cared for and comforted by his wife, whose own courage and faith have been such a splendid witness.

A.S.C.

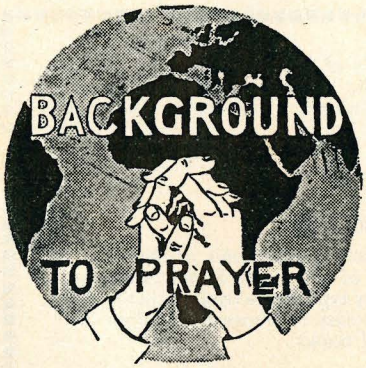
THE BAPTIST TIMES

Keep up-to-date by reading news of Baptists at home and overseas. B.M.S. news announcements and articles appear regularly in *The Baptist Times* with the co-operation of the Society's home and foreign staff.

THE BAPTIST TIMES
Every Thursday - 5d.

From newsagents, church agents or by post from:

The Publications Manager,
6, Southampton Row,
London, W.C.1.



(Based on the Prayer Calendar)

Prayer is asked this month for the Baptist Union of North India, its officers, its 38 member churches and the missionaries, evangelists and teachers who serve in it.

In Delhi the church is struggling with problems of divisions and lack of interest in evangelism. In New Delhi, where work is shared with the Methodist Missionary Society, so encouraging is the response that the churches are asking for two more missionaries.

Work among the village people of the Simla Hills has revealed that there are villages only five miles from Kasauli where the Gospel has never before been preached. The people are eager to hear the Gospel though there have not yet been any conversions.

Village evangelistic work is conducted from Palwal in sixteen neighbouring villages where services of worship and Holy Communion are held regularly. There is great need of a doctor at the Christian General Hospital, Palwal, to take the place of Dr. D. G. Medway who is due for retirement.

The Bhiwani church, which recently celebrated its Diamond Jubilee, has opened new work at Pilani, 50 miles from Bhiwani.

A Christian library has been opened at Baraut under the responsibility of the local pastor. A group of young Christians have been visiting nearby villages to preach and sing the Gospel, and the B.U.N.I. hopes soon to begin special women's work in the villages.

ACKNOWLEDGEMENTS

(Up to the 11th February, 1964)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., £1; J.W.D.A., £1; Anon., £4; Anon., £1, Anon., £100; I.G.T., £10 10s.; K.D.Y. £2; E.S., Angola Refugees, £10; A.P.T., £1; Anon., Work among Children, £4; Anon., £20; S.G., £15; Anon., £1; Anon., £1.

Medical Fund: A Friend, £1; F.N. £1; I.G.T., Special Equipment for Berhampur Hospital, £10 10s.; S.R.N., 12s.; Anon., £1.

Gift and Self Denial: K.G., £1.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
January				
14	Miss N. M. Simmons	27	7	11
14	Mr. James McClure	9	4	1
15	Miss E. M. Holroyd	212	1	4
16	Miss A. M. Jones-Pratt	103	9	2
17	Miss M. C. Tod	1,096	4	3
22	Mr. W. M. Ramsbottom	100	0	0
23	Mrs. V. E. Hyde	1,326	10	1
27	Miss Eileen Weekes	1,100	0	0
February				
4	Mrs. V. E. Gorvett	20	6	11
7	Miss M. F. Boyden	50	0	0

MISSIONARY RECORD

Arrivals

23 January. Mrs. W. T. Morgan and son, from Delhi, India.

27 January. Miss M. C. Moon, from Colombo, Ceylon.

28 January. Mrs. G. Soddy, from Chittagong, E. Pakistan.

2 February. Rev. F. W. Smith, from Rangamati, East Pakistan.

Departures

7 January. Miss B. Diaper and Mr. and Mrs. D. A. Claxton and infant son, to Brussels, Belgium (for language study).

14 January. Miss P. M. E. Tuckett, to E.P.I. Kimpese, for School for Missionaries' Children; Rev. F. J. and Mrs. Grenfell and family, to Lukala, Congo Republic.

24 January. Rev. H. F. and Mrs. Drake, for Leopoldville, Congo Republic.

31 January. Rev. G. R. C. Allen, to Brussels *en route* for Lukolela, Congo Republic; Mr. and Mrs. P. B. Peake and infant daughter, for Barisal, E. Pakistan; Mr. and Mrs. R. D. Wainwright, serving on the staff of Mount Hermon School, Darjeeling, India.

4 February. Rev. C. A. and Mrs. Couldridge, for Thysville; Mrs. G. R. C. Allen and two children, for Lukolela; Mr. L. H. Moore, for I.M.E., Kimpese; Miss J. M. Parker, for Bolobo, Congo Republic.

At Patna evangelistic work among students continues. Thirty-four students are at present living at the Collier Memorial Hostel and the Evangelical Students' Federation has a membership of 70.

Work among the Santal tribes around Monghyr is progressing. A Santal pastor from West Bengal helped to start this work and results so far are promising.

1963

Births

15 December. To Dr. and Mrs. H. B. Kennedy, at Pimu, Congo Republic, a daughter, Jennifer Mary.

1964

7 January. In Calcutta, to Rev. A. G. and Mrs. (Dr.) Bennett (of the Bengal Refugee Service), a daughter, Alison Margaret Frances.

20 January. To Dr. and Mrs. L. Mullins, at Tondo, a daughter, Susan Jane.

Death

30 January. Mr. H. Bruce Glenny, M.A., B.M.S. Financial Secretary (1962–63), in hospital at Oxford.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.
Telegrams: Asiatic Wesphone London. Chairman: Rev. S. E. Leslie Larwood. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.
Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign).
Contributions and donations should be sent to the Home Secretary at 93 Gloucester Place.

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INDEPENDENT PRESS

Forthcoming Publications

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J. B. Skemp — approx. 21/- (*ready September*)

THE W. T. WHITLEY LECTURES 1962

A most readable book, by one who knows both his theology and his classics, in which the modern tendency to see only the Palestinian Jewish background to the New Testament is challenged and the importance of the Greek background is duly noted. Definitely a work of importance for all preachers and Bible students.

THE GRACE OF LAW
Ernest F. Kevan — 21/- (*ready June*)

A carefully written book in which Dr. Kevan explores the Puritan teaching on the place which the law of God must take in the life of a believer and examines the contribution it may make towards a true understanding of the Christian doctrine of sanctification.

THE FAMILY OF GOD
A. Gilmore — approx. 3/6 (*ready April*)

A fresh attempt to think out the principles of the Family Church, relating them to the whole life of the Church and to the needs of modern society. Both practical and thought provoking.

THE CAREY KINGSGATE PRESS LTD.
6 Southampton Row, London, W.C.1

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MISSIONARY HERALD

MAY 1964 PRICE SIXPENCE

INDIA

EAST PAKISTAN

CEYLON

CONGO REPUBLIC

ANGOLA

JAMAICA

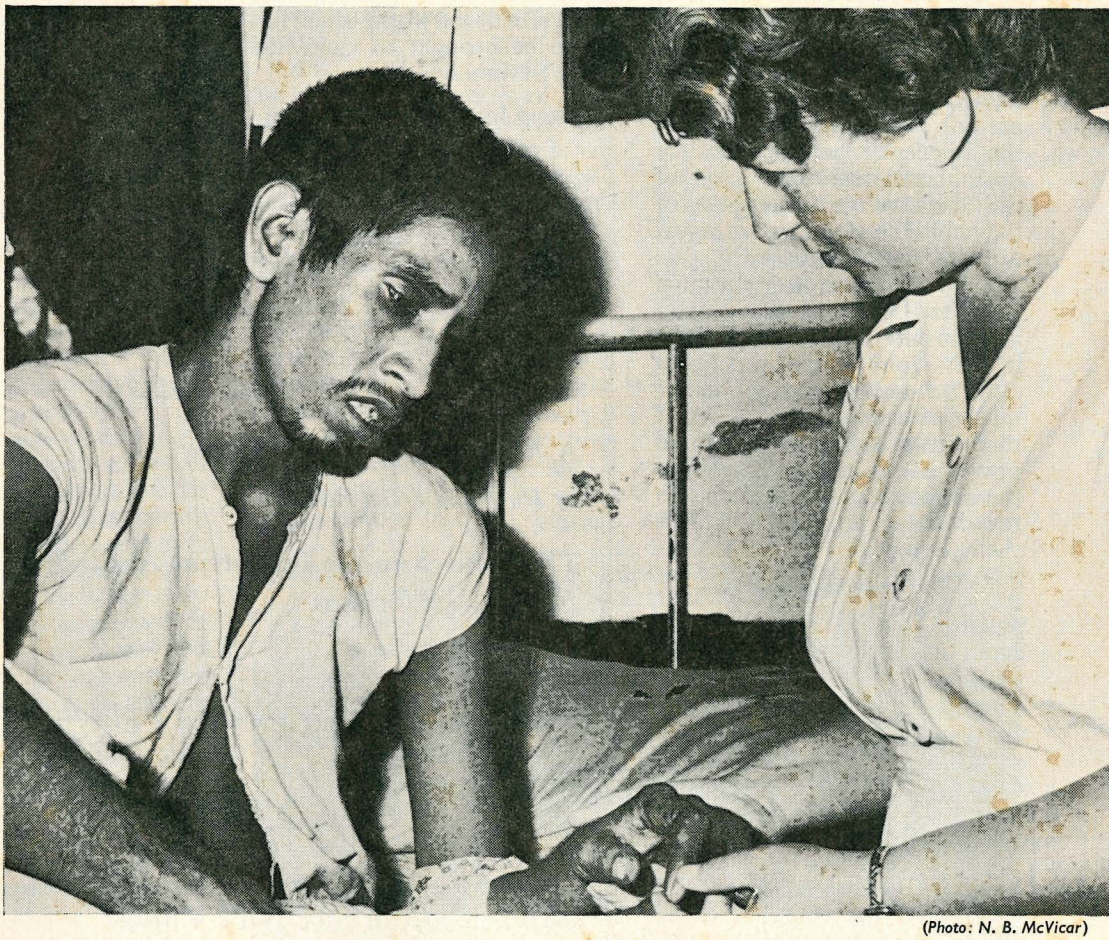
TRINIDAD

BRAZIL

SIERRA LEONE

HONG KONG

NEPAL



(*Photo: N. B. McVicar*)

Sister Dorothy Humphreys attending to a patient at the Christian General Hospital, Palwal.

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

THAT THE HOLY SPIRIT MAY BE POURED DOWN

"THE grand object in prayer is to be that the Holy Spirit may be poured down on our ministers and churches, that sinners may be converted, the saints edified, the interest of religion revived and the name of God glorified.

"At the same time remember, we trust you will not confine your requests to your own societies (churches); or to your immediate connection (denomination). Let the whole interest of the Redeemer be affectionately remembered and the spread of the Gospel to the distant parts of the habitable globe be the object of your fervent requests."

So read a section from a Circular Letter to the Northamptonshire Baptist Association in 1784. John Sutcliff was probably the author of that letter; much influenced by what Jonathan Edwards had written about prayer, he was called to challenge the members of the Association to which he belonged to renew their prayer life.

Far-reaching results

The response to his call had far-reaching results. The churches were praying for a missionary society, although perhaps not realizing in what direction they were being led of God in prayer, eight years before that missionary society was formed. Their prayers were answered by God with a tremendous release of His Holy Spirit and the churches of all denominations were given a new baptism of that Spirit, and so commenced a new apostolic age of missions.

We live in that age: an age in which the Gospel is being proclaimed in every known land and tongue.

Yet unto us has been granted, in a way not given to our forefathers, to know something of the magnitude of the "unfinished task". Modern statistics, population figures and scientific estimates of the increase of the world population have made it possible for us to grasp a little of the size of the world which has yet to be brought to know the living Saviour.

To send forth dedicated young men and women

God is calling your Baptist Missionary Society and all missionary societies to send forth dedicated young men and women in far greater numbers to serve in the proclamation of His Good News in every field. He is equally calling on the churches at home to make available a tremendous increase of financial resources.

When His people are praying

Resources in men and money are only made available within the Church of Christ when the churches are moved by the Holy Spirit.

Church history shows that every Pentecost has been granted by God when His people are praying. Are you? Is your church?

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£100,000 Medical Missions Appeal, 1964-1966 centre pages

An Experiment in Evangelism
by *A. Gwyn Lewis* page 74

Baptism in Pai Swe Nu's Village
by *Jean Brown* page 76

Background to Prayer page 79

A MISSIONARY DOCTOR'S DAY

By HUGH and FREDA KENNEDY

This is a page from a diary dated last August. Every day is something like this at Pimu and at our other mission hospitals.

5.45 a.m. First light and first drum; a new day begun.

6 a.m. Second drum for station prayers. Hugh went as usual, joined in the praise, reading of the Scripture Union portion and committal of the day to the Lord. Pastor announced his weekly inspection round the mission.

6.30 a.m. Quick cup of coffee. Freda got the children dressed, eager to be out to play at once. Some time for quiet this morning, though Hugh was disturbed and called over to a case that had come in during the night. Freda went to supervise Samuel in the kitchen and the schoolboy (on holiday) tackling the day's washing.

7 a.m. Missionaries' daily prayer time together. Special prayer again made for the opening of the schools—the teachers having been on strike since last February, no government salaries being paid out . . . (the schools resumed in November). We gave praise for the Wardens' recent itineration and for over fifty baptisms. We try to visit each of the five areas once a year—and prayed for our churches at home about to begin another session, after summer holidays . . . we thanked God for all who would remember us in prayer today.

7.30 a.m. Breakfast.

8 a.m. Theatre morning. First case, a cataract operation. The need for eye-surgery has led Hugh to a deepening interest in this field. Shortage of the necessary instruments has hindered a bit. For example, this morning before the second cataract case, while the instruments were sterilizing, he sandwiched in a major abdominal operation — a hysterectomy. A missionary doctor has to tackle a wide range of troubles. Over coffee Hugh discussed with Miss M. Chaplin, who supervises the running of theatre, and Mongolo, our only fully qualified African nurse, who assists Hugh very ably, the plans for repairing and extending the theatre.

Looked worriedly at the widening crack in the wall and praised God for the Oxfam gift of £3,000 to enable us to repair it, and to put in a much needed order for drugs and equipment . . . (the work on the theatre was completed in October; after a long time without cement, supplies were wonderfully provided).

Following the second cataract, did a few more minor operations then paid a quick visit up to the wards and back about twelve-thirty for lunch to hear how Freda had spent the morning.

As usual just had the twins happily settled in their "kindergarten" and Alison's reading begun, when we had the first interruption, but a welcome one —a girl with a basin full of live fish. We chose the largest from the squirming mass, haggling over the price and reached a half-way price. . . . We were almost through "sums" when some mischievous little faces appeared at the veranda window to detract the children's attention—exchanging their *pai-pais* for magazines they soon went off! The women from the baby clinic kept coming with eggs to exchange for salt, but Samwele dealt with them. Mwege Daniel who sells in the bookshop came with his week's takings.

Our long awaited order from L.E.C.O., the big evangelistic bookshop in Léopoldville, sold out immediately.

We did manage to get through Alison's programme this morn-

(*Photo: H. B. Kennedy*)

A typical village church in the Pimu area.

ing—we follow the P.N.E.U. system which gives helpful advice and syllabus for Home Education.

Mopoto called in here before lunch bringing a large bunch of bananas. We had a cup of tea and a wee chat. She is the wife of an ex-teacher, put out for a marriage *palava*, I think. She stays in a nearby village, like many has a very simple faith, but no desire much to learn to read.

Pray for these village women. It is difficult to get really close to them and know their problems; they tend to say "yes" to everything you say!

12.30 p.m. Lunch followed by siesta.

2 p.m. Back over at the hospital, Hugh dealt with some minor surgery cases, called in at the out-patient department to see some urgent cases, apologized to Mongolo for once again having to postpone an out-patient clinic. All see him first, but owing to pressure of work (7,000 new cases this year) some of the less urgent cases have to wait weeks often before seeing the doctor. . . . Put in an appearance at the monthly deacons' meeting, then returned to do the afternoon fever round.

Freda had the Friday women's sewing class. Over twenty today and the usual hordes of babies and children swarming around. Cut out more little shirts and dresses, the scraps, remnants and old curtains are turning into attractive little garments. Discussed with Malata, Pastor Mondengo's wife, the restarting of the women's school. Decided that they come to sew, only on condition that they attend reading and writing class regularly! (The school had a good term, and Freda was encouraged with the dozen or so who came to a weekly Bible Study).

5 p.m. Time with the children: bath, supper, story and bed,

(Photo: D. A. Rumbol)

Dr. H. B. Kennedy with an African male nurse who is in charge of the Upoto Dispensary.

interspersed with lots of fun and high jinks, and the usual or newly discovered delaying tactics!

7.15 p.m. Village catechist called in for an eye-test, hoping to receive a pair of spectacles. We like to help the truly needy cases as they are often the only Christians in the villages who can read much. Hugh was able to tell him of the expected visit of Miss S. Harrison, of the Missionary Optical Service, in November . . . (Her visit was very much appreciated and worthwhile, in the Upoto-Pimu area she examined and fitted about 1,000 folk).

8 p.m. Sat down to relax, reading and listening to the wireless—decided tonight to forget those lectures to be prepared, accounts to be balanced, letters to be answered, drugs to be ordered, etc. . . !

9 p.m. Drum. Hugh's night on call, so quick visit to check on the more serious cases and then he turned on the light paraffin lamps for last minute jobs around the house, then our reading and prayer together, and we gave thanks for grace given throughout another hot, busy day. . . . No, but not the end yet. Just dropping off to sleep and there came a "knock-knock" summoning Hugh to come over—a woman three days in labour in the village was requiring urgent operation.

GIFTS FOR BERHAMPUR HOSPITAL

In our February issue we mentioned the need of a Diagnostic X-ray Table for the hospital at Berhampur.

We are very grateful to our readers for their generous gifts of £679 3s. 0d. for the purchase and transport of this table.

Rev. D. A. Rumbol, Mrs. S. G. Anslow and Miss A. Bean talking with villagers in the Upoto area of Congo.

Evangelism Through Literature

There are great opportunities in Ceylon for evangelism through Christian literature.

Recently a book exhibition was held in Colombo. All the books were in Sinhala, the national language of Ceylon. Altogether there were 3,500 books on show. There were many translations of Western classics, such as Homer, Chaucer and Shakespeare, and a wide variety of novels including the works of Dickens and Tolstoy. There were also books on various subjects by local authors. Most of the literature, which reflected the present strong tide of nationalism, was steeped in Buddhist thought.

A representative of the United Society for Christian Literature who viewed the exhibition saw no Christian literature there at all.

Even within the Church there are few books available in Sinhala. Christians are becoming increasingly aware of the need for literature, but there are few writers equipped to use this medium of approach to their Buddhist neighbours.

Ironic Situation

Missionaries and hospital boards are experiencing difficulties in finding Congolese nurses to work in our mission hospitals. It is therefore encouraging to receive the following news from Ntondo.

"In the last few months we have had numerous requests from trained nurses for posts in the hospital, but have not been able to take on any more, even though they fulfil the requirements of being church members, mainly from the financial point of view, since mission hospitals are now expected to pay their staff about the equivalent of State salary.

"It is rather ironic that though the State requires us to pay almost that scale, they have not been able to pay it themselves. At Bikòro, our nearest State post, the hospital training school closed earlier this year because of lack of funds, and the nurses have been on strike twice this year because they were not getting paid.

"Nurses who are fortunate enough to complete their training find that they cannot get jobs in State hospitals because there is no money to pay them, and though we do not pay quite the State salary, our nurses do at least get paid every month, even though the subsidy we are supposed to receive from the State does not materialize. Knowing this more people are trying to get work at the hospital here at Ntondo."

Police Action in Ntondo

Ntondo, normally a peaceful village, has recently been a hive of activity. Early one Tuesday morning soldiers and police arrived to announce that the whole village had to be cleaned up, grass cut and rubbish cleared away. Everyone was set to work, given patches of grass to cut, roads to mend and rubbish to sweep up. Relatives of the hospital inpatients cleaned up the hospital grounds, supervised by the police.

When the soldiers returned on Thursday and found that the work was not finished they gave out fines and beat the village *Kapita*. Then they went to the hospital and began to beat up the hospital *Kapita*. This man has given years of loyal service and works hard to keep the grounds tidy. A missionary intervened to prevent him being ill-treated. So far the hospital has been fined 500 francs.

Where Are All The Young Doctors?

A replacement has been found to work at Pimu Hospital, Congo, while Dr. H. B. Kennedy is on furlough in this country.

Dr. Martin G. Ericsson, an American Baptist from Iowa, began work at Pimu in February under the auspices of the Congo Protestant Relief Agency. He will remain at Pimu for approximately ten months. This will not, however, cover the whole period of Dr. Kennedy's absence.

Dr. and Mrs. Kennedy write: "Where are our young Christian doctors, that it needs to take a middle-aged American doctor to leave his practice for a year, to help meet the needs of Pimu hospital?"

God Answers Prayer

In Time of Need by Bernard Jinkin (Cargate Press 2s. 6d.). A missionary in Northern Rhodesia demonstrates by his experiences that God answers those who pray in times of real need. Sometimes His answers are miraculous in their swiftness. Sometimes He says "No" or "Not yet". But always He answers.

Underneath The Lamplight

If you were to walk through the streets of Léopoldville in the evening you would see many youngsters standing, apparently idle, on street corners. You might notice that they do not choose to gather in dark corners, rather they gather under the street lamps. These boys are not idling away an evening as young people do in the streets of our cities; they are studying.

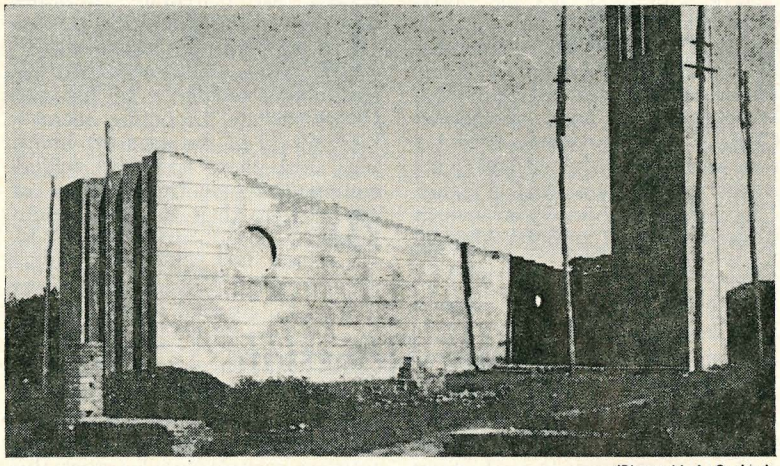
Most of the young people who go to secondary schools in Léopoldville live in small African houses outside the city. They will walk miles to school in any weather. They come from large families and their homes have no electricity. In the evenings they read their books by the light of the street lamps.

THE CHURCH IN THE INDUSTRIAL AREAS OF NORTH-WEST ORISSA

By NORMAN A. OUTLAW

IN accordance with the provisions of her five-year plans India has been pressing on with the industrialization of the country. There is now a wide industrial belt stretching across the states of West Bengal, Bihar and Orissa which has been described as the "Ruhr of India". Within it are three steel plants, several coal and other mines and numerous factories, including those in the great city of Calcutta.

After the opening of the Hirakud Dam in 1957 hydro-electric power soon became available for the industries of Orissa—centred mainly in the north-western districts of Sundergarh and Sambalpur. The population of Orissa is still predominantly agricultural but during the past few years thousands of people have—in the pursuit of a better livelihood—left their tiny farms and gone to work in the mines and factories and take their places among those imported from other states to man these industries.



(Photo: N. A. Outlaw)

A new church under construction at Belpahar, Orissa.

Small village

Before the building of a huge steel plant, Rourkela was a small village in the district of Sundergarh. Today it is a big, thriving town with a population of upwards of 100,000. At Birmitrapur, just a few miles away, great numbers of people are employed in the lime-stone quarries and hundreds more at a cement factory at Rajgangpur. Other factories under construction in the area promise to provide jobs for thousands more.

Set in the midst of this industrial situation is the Church of Jesus Christ. Christians from all parts of India, of many languages and representing most denominations, are among the masses working in these places. A high proportion of them are tribal folk belonging to the Roman Catholic and Lutheran churches. Some are from churches whose buildings were bull-dozed to make way for the steel plant at Rourkela. Considerable numbers of Baptists are there too, hailing from churches connected with the Utkal Christian Church Central Council and both the American and Canadian Baptist Missions.

Problems

What are some of the problems which the church and its members face in the industrial area?

To begin with, once there most Christians have to share the homes of relatives or friends or make do in temporary shelters until more permanent living quarters are allotted to them by the company or government. The Christian coming from the village is also often overwhelmed by all that goes on around him in his new situation. He is faced with temptations which may prove too strong unless he is committed to Christ and is watchful. Non-Christian workmates or neighbours may cause him to neglect worship on Sunday and encourage him in cinema-going. Moral dangers are everywhere which especially threaten young people living miles away from the environment and influence of their village churches.

Other problems involve the absence of church buildings in most areas and the lack of suitable sites for constructing new ones. Moreover, such land as is available is usually at prohibitive rates. This has necessitated the holding of corporate worship in private homes which, although advantageous in some ways, and

incidentally in line with New Testament practice, has its limitations, particularly in places where services are held in overcrowded conditions.

But the most serious problem is the lack of proper pastoral oversight for the various groups of Christians in the industrial areas of north-west Orissa. It is not surprising that there are wandering sheep in these places without a shepherd to search for and guide them, and where, in some cases, the flock is tragically divided.

Although without suitable premises the Baptist Church in Rourkela has some fine lay leaders who faithfully conduct the services and support the work of the church, but the need for a fully-trained pastor is acutely felt.

Wonderful new opportunities

Despite the problems, however, these industrial centres offer wonderful new opportunities for the furtherance of the Gospel and for Christian service. They also call for a closer co-operation between the various protestant churches. This has been recognized in Rourkela. In 1961 the Rourkela Christian Council was formed with the object of organizing united gatherings and encouraging united Christian witness and service in the area. The Baptists are well represented on this Council.

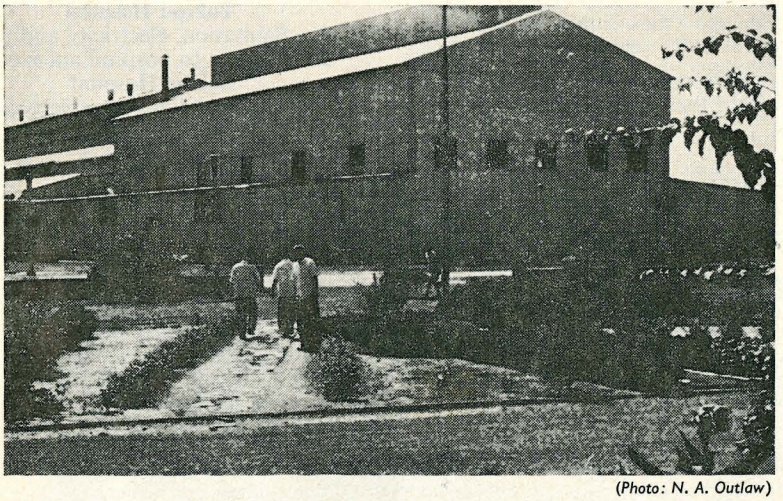
Fine new church

At Belpahar in the district of Sambalpur a fine new church building is nearing completion. The building will be used by Baptists, Lutherans and other Protestant groups who work in a nearby factory. A kind friend in West Germany who has been concerned with the giving of technical aid for the factory, heard of the need for the church at Belpahar and promptly sent a generous gift which has enabled its construction.

Our Baptist friends who work in the lime-stone quarries at Birmitrapur are hopeful of eventually sharing a building with Anglicans on land which has already been provided by the company. This is not likely for several years, however, as both groups are small and funds for the project are urgently needed.

Meanwhile prospects are good for the growth of the little Baptist cause at Birmitrapur. The pastor, Mr. R. K. Nath, is a dedicated worker whose ministry has been blessed during the past year. Twenty-five people of this church were baptized last March at an impressive service which took place in the swimming-pool situated in the grounds of the company-manager.

Today we rejoice at the growing number of converts among the agricultural peasants of Orissa. But let us not forget the challenge of the industrial area where, as in all spheres of missionary endeavour, there is "much land to be possessed". Our prayers, our faith, our vision, can do much to claim this vital "land" for Christ.



(Photo: N. A. Outlaw)

A factory at Belpahar, Orissa.

New Testaments for Refugees

A special issue of the Kongo (San Salvador) Portuguese New Testament has been printed for distribution by missionaries to refugees from Angola coming into the Congo.

To the Church in hiding

A report from the Bible Societies in the Congo said that many of the scriptures circulated in this way "have been finding their way back into the Angolan forests where the Church is in hiding".

The Societies are also distributing scriptures in camps set up for refugees from the Sudan and among Watutsi refugees from Rwanda.

MEDICAL MISSIONS APPEAL

The centre pages of this magazine are intended for a pull-out supplement, about our Medical Missions Appeal, to be pinned on church notice-boards.

Literature about this Appeal, for free distribution in the churches, may be obtained from: The Rev. A. S. Clement, Home Secretary, B.M.S., 93 Gloucester Place, London, W.1.

Japanese Christians

According to *The Japan Christian Yearbook* for 1963, published by the National Christian Council of Japan, the number of Christians in Japan now totals 768,285, of whom 433,894 are Protestants; 300,000 Roman Catholics, and 34,391 Orthodox.

£100,000 MEDICAL MISSION

1964 - 1966

THE BAPTIST MISSIONARY SOCIETY HAS LAUNCHED A MAJOR MEDICAL APPEAL IS £100,000 TO BE RAISED IN TWO YEARS. THE SOCIETY HAS LAUNCHED THIS A CONSIDERATION OF THE VERY URGENT NEEDS OF ITS HOSPITALS.

MEDICAL WORK WHICH DEMONSTRATES THE COMPASSION OF CHRIST MU STANDARD, AND IT MUST BE CARRIED OUT IN BUILDINGS WHICH ARE WORTHY OF TH

WHY A MEDICAL APPEAL?

TO END

A situation in which the buildings of many of our hospitals are dilapidated and in urgent need of repair or complete renovation and completely inadequate for coping with the needs of many thousands of patients who throng to them.

TO REMEDY

A situation in which medical missionaries, who have gone forth as our representatives to demonstrate the compassion of Christ to the multitudes, have worked both in buildings and with equipment which have made their task doubly difficult.

TO PROVIDE

Essential services, such as a piped water supply, electricity and modern sanitation for all our hospitals.

TO INCREASE

The number of medical missionary personnel. Everywhere mission hospital staffs are overworked and under considerable and increasing strain. In some hospitals there is an acute shortage of staff, particularly of doctors.

TO HELP

To train Christian national medical personnel, who may in turn demonstrate the compassion of Christ within their own countries.

KNOWN

INDIA

Berhampur Hospital

1. New water pumps and storage tan
2. Essential re-wiring for electricity s
3. Six-bed isolation block: out-patie
4. New hostel for nurses and classro

Palwal Hospital

1. 300 ft. of water piping for water s
2. Nurses training centre.
3. Quarters for senior staff.
4. Enclosing of the veranda of the o

EAST PAKISTAN

Chandraghona Hospital

1. New buildings to replace old and
2. New sanitation and water supply.

CONGO REPUBLIC

Ntonda Hospital

1. Sanitation and water supply.
2. Electricity.

Pimu Hospital

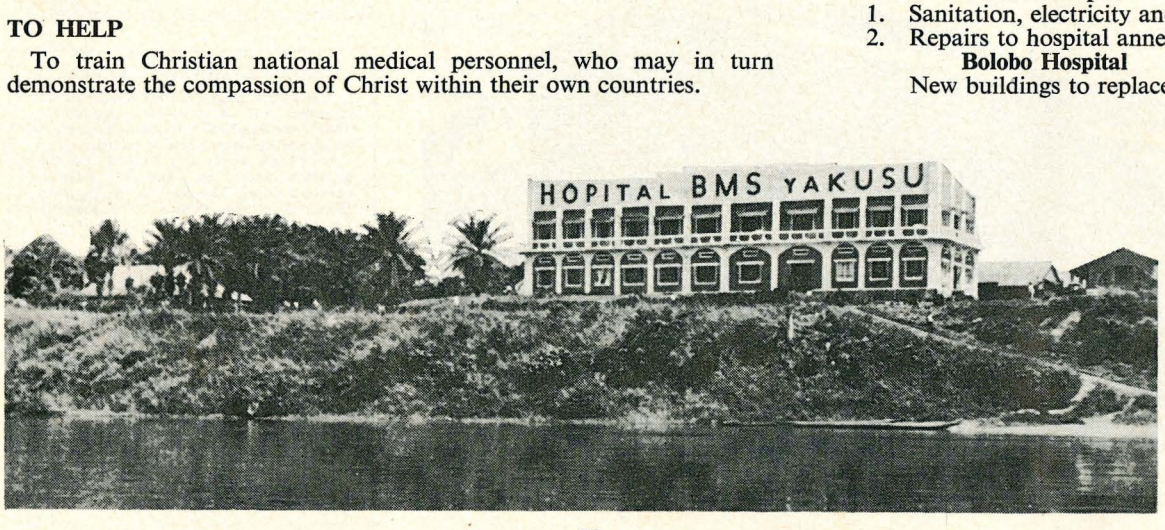
1. Urgent repairs to buildings.
2. Improve sanitation and water sup

Yakusu Hospital

1. Sanitation, electricity and water s
2. Repairs to hospital annexe.

Bolobo Hospital

New buildings to replace old and



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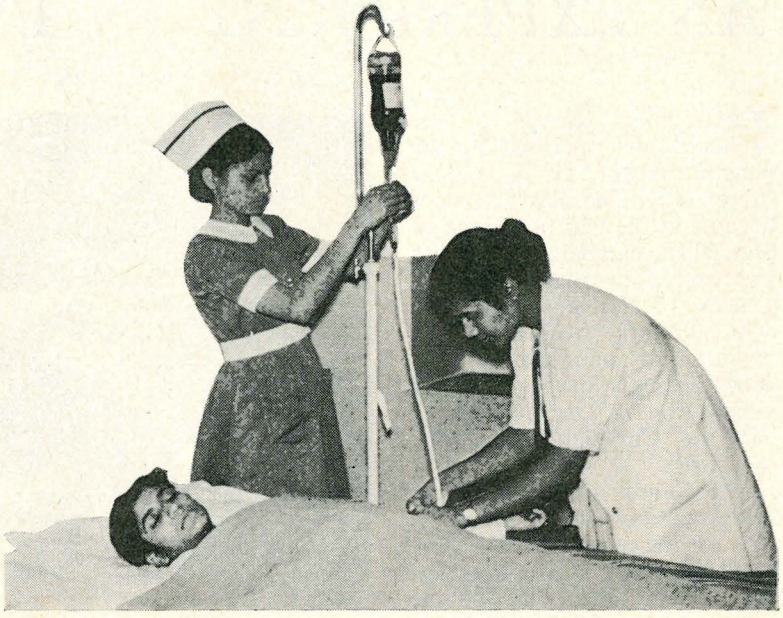


Medical Equipment: Needed Now

Essential items of hospital equipment are needed by all our hospitals to bring them up to a satisfactory standard.

These include X-ray machines for Yakusu, Pimu and Ntondo. Not one of our hospitals has an electro-cardiogram.

Every endeavour is being made to obtain gifts of essential equipment from hospitals and other organizations in this country. Much has already been given generously. But much remains to be bought—for modern hospitals need modern equipment to give up-to-date treatment.

Send Your Gifts Now

The object of the Appeal is "to raise a Fund of not less than £100,000 to be used to meet the urgent needs of both the existing and possible future medical work of the Society."

WILL YOU PRAY NOW?
WILL YOU GIVE NOW?

Gifts to Rev. A. S. Clement,
Home Secretary, B.M.S.,
93 Gloucester Place, London, W.1
or to your Church Missionary Secretary or Treasurer.

Medical Staff: Required Now

While appealing for funds, the Society is also appealing for qualified medical personnel to offer for either long or short term service immediately.

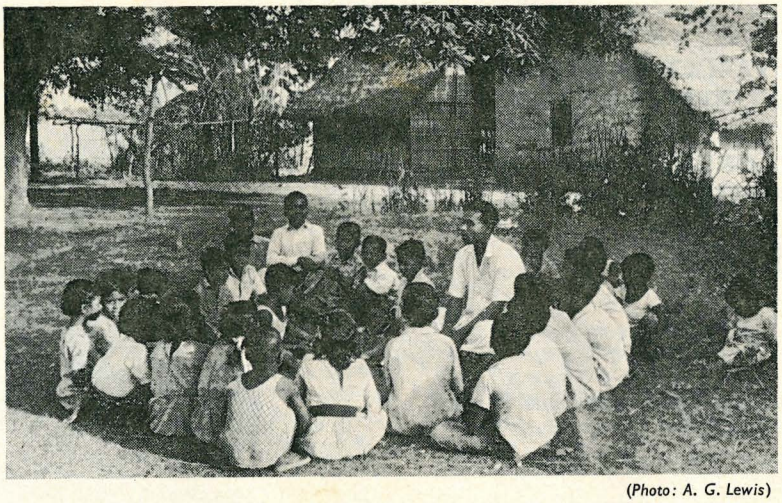
Needed in Asia	
Doctors	2
Nursing Sisters ...	4
Medical Technicians ...	2
Needed in Africa	
Doctors	4
Nursing Sisters ...	7
Medical Technicians ...	2

AN EXPERIMENT IN EVANGELISM

By A. GWYN LEWIS

THE finest sermon I ever heard was preached by the Bengali pastor of a village church in Khulna, East Pakistan. It came at the end of a week of evangelistic campaigning around a group of four villages. We were a team of twelve strong, nine men and three women, foreign missionaries, national workers, Bible students in training and village leaders. Our aim was to win the Christian community for Christ.

The Church in East Pakistan has a mission field on her doorstep. As the centre of a Christian community that is less than one per cent of the population the opportunities for proclaiming the Gospel to 15 million Hindus and 35 million Muslims should be limitless. But the Christian community itself seems to be dead to the Gospel and the Church is asleep to her opportunities. Here in these four villages we set out along the path of a new pioneer task in East Pakistan, that of awakening the Church and in Christ's name calling the Christian community to life.



(*Photo: A. G. Lewis*)

Children in a group for instruction during the course of a village campaign at Kaliganj, East Pakistan.

Come to church

Our pattern was a modification of a "come to church" campaign in which I had taken part whilst serving in the home ministry.

Each day began with a session of prayer and planning, then we set out two by two to visit the Christian homes in the four villages. We went first to the Baptist homes, and then, where we felt we would be welcome, to members of the Fellowship (an extreme Pentecostal break-away group) and to members of the Catholic community.

Our terms of reference were our Lord's Commission to the Twelve (Matt. 10: v. 5-6) "Go rather to the lost sheep of the house of Israel". We visited non-Christians only when especially invited.

Afternoon rallies

On four successive afternoons the women of our team went out to lead women's rallies in each of the four villages. Every afternoon two of our number gathered together the children and through organized games and "learn through play" methods led them to the church to sing choruses, look at flannelgraphs, learn Bible texts and receive a simple Gospel message.

Some of the rest of us went out again to re-visit homes where there were special needs, to pray over the sick, to wrestle with the backsliders, to answer problems and sympathize with sorrows. Others prepared visual aid materials for the evening rallies.

Every evening at sundown, with the sudden coming of the tropical night, we made our way to the church, and the people joined us. From the start the children came in good numbers. They enjoyed singing the choruses and seeing the pictures. Somebody said, "It is not difficult to start a revival among the children", but the adults were slow to come. On the first night only a few of the faithful were present along with the children to hear the message "I am the Resurrection and the Life". Our pressure lamp failed and we had to show the flannelgraph by the light of a flickering hurricane lamp, but we came away full of hope.

Church full

The next night more people came and the next more and yet more. By Saturday night the little church was full. Jesus said, "I am the light of the world . . . I am the living water . . . I am the good shepherd" and, on Saturday, "I and the Father are one". So we preached by picture, song and spoken word, and so they heard.

Sunday morning services were

conducted in each of the four churches by members of the team preaching from a common text—"I am the vine, ye are the branches".

We are walking in His Way

On the Sunday evening even more people managed to pack themselves into the central church for the final rally. The pastor preached and his theme was "I am the way, the truth and the life". The essence of this text is in the first part; "truth" and "life", though grammatically nouns, are, in fact, adjectives qualifying "the way". The true way through life goes on and on like the path through the village. We are all walking on that path, but where are we going? The path leads to the church, are you going there? The Christian's Way is Christ Himself. Walk in that Way and He will lead you to His Church into fellowship with His people. We are going by that Way, will you not come too?

After that sermon more than half the congregation stood in testimony to the enlightenment they had received during the past week, and the pastor himself stood, and we members of the team stood, and even the children

(*Photo: A. G. Lewis*)

The campaign book-stall at Kaliganj, East Pakistan.

wanted to stand. Someone whispered, "No, this is not for you", but afterwards they said, "Why could not we stand too? We had been enlightened."

We left behind us a new spirit in that church. Lapsed members were asking for forgiveness and being welcomed back into fellowship. A baptismal inquirers' class was being run by local leaders and soon Hindus were coming to inquire about Christian baptism.

We have set a re-awakened Church upon the Way, but it is a long road. In many ways it is a *Via Dolorosa*. We know how village paths are washed away when the storms come. We know how quickly enthusiasm is lost. We know how many doubters there are to point us in the wrong direction, but we know no other Way save that of Jesus Himself, Who came first to His own people and sent them out on His Way to the uttermost parts of the earth.

(*Photo: A. G. Lewis*)

The path to the church at Kaliganj, East Pakistan. The village school-house is in the right foreground.

Missionary's Daughter Baptized by Congolese Pastor

At a baptismal service which took place recently in Willenhall, Staffs., a Congolese pastor baptized Miss Lois Russell, daughter of Dr. A. J. B. Russell, who served with the Baptist Missionary Society in Congo from 1939–51 when he retired because of ill-health.

Fifteen years ago at Ntondo, Daniel Mompoko beat the drums which announced Lois' birth. Now pastor of the Ntondo Baptist Church, Daniel Mompoko is studying at Bristol Baptist College. As he baptized Lois he addressed her by her Congolese name Bienga.

Five other candidates were baptized at the same time by Rev. W. G. E. Thorne, minister of Lichfield Street Baptist Church, Willenhall.

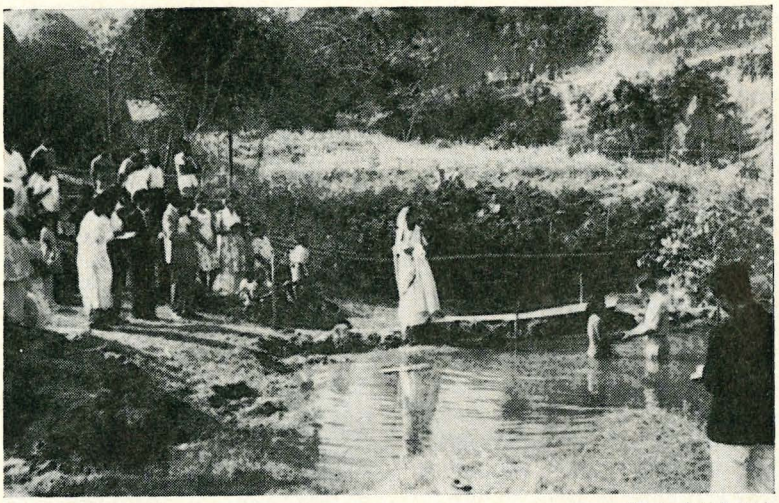
Yalemba Students Complete Course

Five students who began a three-year theology course at Ecole Grenfell, Yalemba, a few months after independence, have now successfully completed their course.

Rev. Mwege Michel from Lingungu who came first in the final examinations will take over as head of the Yalemba church area, when he has first gained some experience.

BAPTISM IN PAI SWE NU'S VILLAGE

By JEAN BROWN



(Photo: Jean Brown)

The baptism of Chin Swe Nu by Dr. Michael Flowers.

IN the September 1963 issue of the *Missionary Herald* the Rev. Keith Skirrow wrote an article entitled "Pai Swe Nu's Village". In this he described the visits made to a Mogh village about three miles from Chandraghona on the other side of the Karnaphuli river.

Pai Swe Nu is a nurse in our hospital and was the only Christian in that village of Matipara. As a result of regular visits by the district missionaries and others from this compound three people expressed their interest in Christianity and ultimately their desire for baptism.

Two of them were Pai Swe Nu's brother, Umong, and their sister, Chin Swe Nu. The third, a man, was a cousin who lived in another village some distance away.

Threatened with starvation

He was threatened by his fellow villagers with starvation if he renounced the Buddhist religion. He was already suffering persecution before his decision to be baptized and he finally decided that he must postpone his baptism. He had great courage in making his interest in Christianity known and he needs our prayers that one day he may receive the strength to take the further step.

The baptism of Umong and Chin Swe Nu was arranged for the morning of New Year's Day. Usually baptisms are conducted in the washerman's pool in our own compound here, but Umong and his sister wished to make their witness and confession of faith in their village among their own people. They come from the tribe of Marmas, known generally as Moghs, one of the main tribal groups of the Chittagong Hill Tracts area of East Pakistan, whose religion is Buddhist.

Re-dedication

On New Year's Day at 8 a.m. many people from the compound gathered in our small church for the New Year's service, which is regarded here as being highly important as a day of re-dedication for all Christians. The service, followed by Communion, was conducted by Dr. Michael Flowers, who is now pastor of the church. Immediately after this about fifty people crossed the river either on the hospital launch or by ferry to walk to Matipara. Michael Flowers took the hospital car across and ran a shuttle service for those who were unable to walk the entire return distance.

Road in the valley

Matipara is set in the Raikhali valley, which is about half a mile in width, with a flat valley floor and low steep hills on either side. Leaving the Karnaphuli river behind one walks up a cart track, across a ford, through the middle of the valley. At this time of the year the road is hot and dusty and there is considerable glare from the sand on its surface. On either side to the foot of the hills are rice fields, though in January they are bare except for yellow stubble. The road is undulating, shaded by low thick trees in some places but with very few houses to be seen. At one point we passed a small Buddhist monastery and a priest and some small boys watched us walk by, silently astonished at seeing so many people on the road together. Then, as the road climbs steeply round the hills, leaving the valley floor one sees a small village, a cluster of bamboo houses, among the rice fields. This is Matipara. It is a clean,

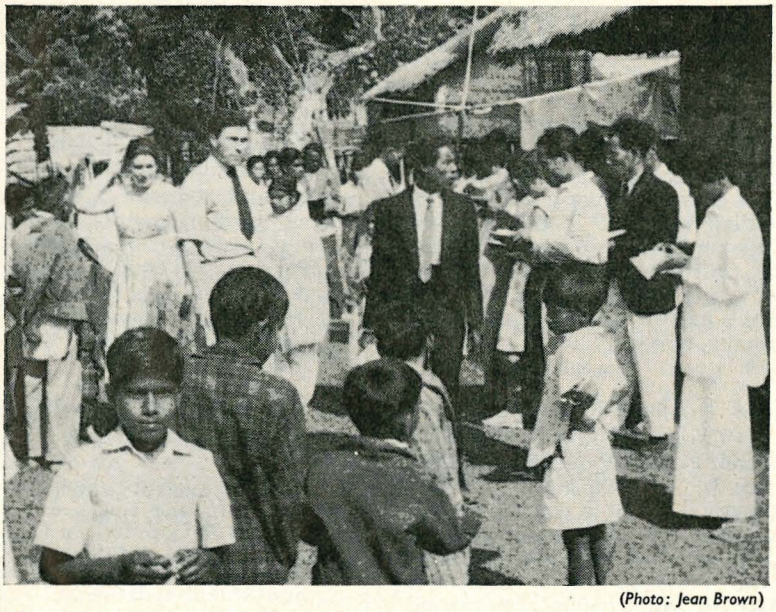
pleasantly situated village, more adequately described as a hamlet, with well-kept houses clustered together.

For the baptism we walked a further quarter of a mile to where a small pool had been formed by the meeting of streams. As we walked across the rough stubble we sang hymns, including the Bengali translation of "O happy day that fixed my choice". We all stood round the pool as the Rev. Subhas Khan gave a simple exposition of Christian beliefs and we joined in hymns and prayer. Then Michael Flowers baptized Umong and Chin Swe Nu.

Many people came from the village to watch and passers-by on the road could see the scene from a distance. The simplicity of the baptism and the witness of such a large number of people impressed us all and made us realize what a fitting way of witness this could be to a non-Christian village.

New Year's Day was memorable but what of the future? Other people in the same family have expressed their interest in Christianity and Umong wants the ministry to be continued in his village. The twofold aspect of church fellowship needs to be maintained; that of the new members joining in the life of the Church and that of the Church caring for its new members. Umong and Chin Swe Nu want to come to church whenever possible, but it is not always easy to make the journey especially in the rains. It is therefore equally important that we should go to them and, by so doing, strengthen their witness.

Matipara is but one small village in a large area where little work has been done among the Mogh people. It is sometimes difficult for English missionaries or Bengalis to maintain the most effective ministry among people whose language, religion and cultural background are completely different. We earnestly hope that Umong and Chin Swe Nu, strengthened by the Christian fellowship at Chandraghona, may prove to be effective witnesses among their own people.



(*Photo: Jean Brown*)

A view of the crowd who went from Chandraghona to the Baptismal service at Matipara.

Missions Seen Undergoing New Period of Testing

Dr. W. A. Visser't Hooft, general secretary of the World Council of Churches, said in Mexico that Christian missions are undergoing a new period of testing in the growing criticism by a host of various forces which challenge "the right of the Church to be a missionary Church."

Dr. Visser't Hooft declared that "nearly all the signs in the realm of politics and of ideas point in the direction of increasing rather than decreasing unwillingness to recognize the *raison d'être* of missions".

Calling the translation of Christian faith into missionary action the "decisive test" of that faith, he stressed:

"Now that the world has been sharply critical and seeks to silence us we have a new opportunity to make it very clear that we really mean what we say and that our only motive is that the world may believe that in Jesus Christ God reconciled the world to Himself."

At the same time, he said, the new period of testing requires missions to have "cleaned up their house".

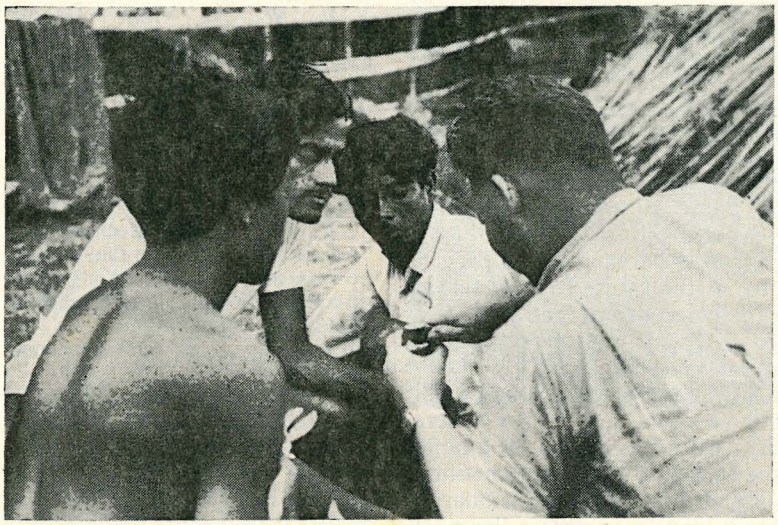
The Great Examiner

"For is it not possible that the Great Examiner uses these critics for His own purpose?" he asked. "Must we not learn from the wild attacks of the communists that we have obscured the prophetic message of social justice; from the criticism of the internationalists that we have given an individualistic rather than a truly cosmic and universal interpretation of Christianity; from the ironical comments of the advocates of tolerance that we have often been arrogant, rather than humble in our proclamation of the Lord Whom we have not chosen, but Who has chosen us?"

Equally, he said, missions must "become so ashamed of the scandal of a divided witness and a divided Church that they hasten to undo the damage which they have done by their disunity and seek to go as far as humanly possible in their common planning and their joint

(*continued on page 78*)

FARMING EVANGELIST



Mr. David Stockley clipping the feet of a goat at the Khulna farm in East Pakistan.

The Baptist Missionary Society leaflet, "Farming Evangelists", which gives information about the work of our agricultural missionaries, is available for free distribution in the churches. Copies can be obtained from the Rev. A. S. Clement, Home Secretary, B.M.S., 93 Gloucester Place, London, W.1.

A new, attractive and informative B.M.S. leaflet, "Introducing the B.M.S.", may also be obtained from the same address.

This leaflet, which is for free distribution in the churches, contains information about the total work of the Society.

Over Five Thousand New Schools

The government of West Pakistan plans to open a total of 5,500 primary schools during the current budgetary period. At least 1,000 of these schools will be located in remote parts of the country.

Missions Seen Undergoing New Period of Testing

(*continued from page 77*)

action for mission. They seek to efface any traces of foreignness which obscure the witness and make it easy for the world to dismiss missions as cultural invasion. . . . They seek especially to avoid even the slightest appearance that they have any interest in maintaining control over the churches which they have helped to found. Tested missions defend nothing else than the right to bring the Gospel to all men . . ."

Faith tested in missions, he concluded, produces hope and "the joy that in spite of all the closing of doors, the Word of God still finds holes through which it can creep."

Witch-doctor, Evangelist and Prayer

Christ's Witch-doctor by Homer E. Dowdy (Hodder 18s.) is the gripping account of the life of a primitive, witchcraft-dominated tribe in British Guiana. This authentic story tells how the Gospel has changed the Wai Wai from a people who practised infant-killing, polygamy and heathen orgies, to an almost self-governing Christian community, active in sharing the Gospel with neighbouring tribes whom they had previously known only as enemies.

The author has gone to great lengths to give an accurate account. He flew to British Guiana for a period of intensive research, becoming intimately acquainted with the first Wai Wai converts, among them Elka, former witch-doctor and now Christian leader, whose life forms a background to the story.

I was a Stranger by M. Warwicker (Cargate Press 6d.) is a missionary play suitable for a women's group or a group of senior girls. Set in an Indian town, it is the story of how an Indian woman is brought to Christ through the hospitality of a woman evangelist. The play has a cast of ten women and lasts twenty minutes.

Christian's Guide

A Christian's Guide to Prayer by Derek Prime (Hodder and Stoughton 3s. 6d.) explains just what prayer is, what it should consist of, and how we should pray. It gives practical guidance and deals with problems which Christians face in both public and private prayer. This book will prove invaluable to many Christians.

THE BAPTIST TIMES

Keep up-to-date by reading news of Baptists at home and overseas. B.M.S. news announcements and articles appear regularly in *The Baptist Times* with the co-operation of the Society's home and foreign staff.

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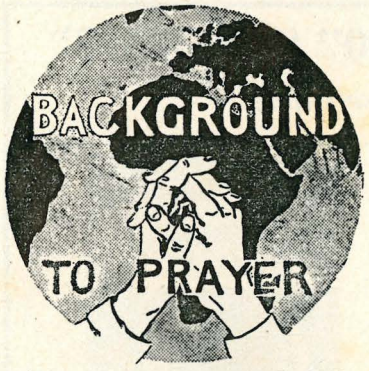

(Based on the Prayer Calendar)

Prayer is asked this month for the government of the Congo Republic and the United Nations personnel at work there; for the Congo Protestant Council and for united missionary organizations in Congo; for the Baptist Church of the Lower River Region and for the B.M.S. Secretariat with its headquarters in Léopoldville.

Léopoldville has a population of 900,000. There are four Baptist churches and eight mission parishes with a total church membership of 4,075. The B.M.S. has two missionaries in Léopoldville who give religious instruction in state schools.

Pray for the church at Ngombe Lutete (Wathen), that a builder may be found to erect the new church building for which the church has been collecting materials for many months.

Work goes on among the many Angolan refugees who live in Lower Congo. In two villages many refugees have recently lost their homes and possessions through fire.

Prayer is also asked for the medical and educational work at Kimpese. The B.M.S. shares in the work of the Institut Medical Evangelique with four other missionary societies. The hospital has a bed capacity of 250, but at a recent "census" there were 667 patients and relatives in the hospital. Four missionary societies share in the work of the *Ecole de Pasteurs et d'Instituteurs*. The B.M.S. has a total of twenty missionaries serving at the two institutions.

ACKNOWLEDGEMENTS

(Up to 18 March, 1964)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., £1 1s.; Anon., 10s.; Anon., £5; A.B., £5; Anon., £5; Anon., £1; Anon., Freedom from Hunger, 5s.; Anon., £2 2s.; Anon., 4s.; Anon., 16s.; "In memory H.A.L. Blaenavon", £2 3s.; "A Friend in the Lord Jesus Christ", £1; Anon., £4; Anon., 7s.; Anon., 5s.; Anon., £5; A Little More for Leper Children, £3 10s.; Anon., £5; Anon., £2; Mr. E. de la Mare Norris, £3 3s.; "High Prices", £10; Anon., 10s.; Anon., 5s.; Anon., £56 16s. 7d.; Anon., 15s.

Medical Fund: Anon., £3; Anon., 3s. 10d.; Anon., 10s.; Anon., £3; A.H. for Diagnostic Table, £25; Anon., for Special Medical Appeal, £5; M.E.P., for Diagnostic Table, £1; Anon., for Diagnostic Table, 10s.; Anon., for Diagnostic Table, £5.

Deficit Appeal: Two old-age pensioners, £2; Anon., £4; Miss L. Crockett, £2 1s.

Women's Fund: Anon., £2.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
February				
4	Miss D. M. Gotch	100	0	0
14	Mr. J. Flintoff	23	15	0
14	Miss Eileen Weekes	196	7	8
18	Mrs. K. E. Faulkner	1,373	5	7
21	Mrs. Ellen M. Clarke	50	0	0
24	Mrs. Isabel S. Lewis	50	0	0
24	Miss Frances J. Moore	10	0	0
24	Miss Dorothy Goddard	56	3	9
27	Miss A. E. Spooner	50	0	0
March				
3	Miss V. G. G. Dalby	356	5	5
6	Mr. Ashworth Maden	150	0	0
6	Miss Eileen Weekes	394	10	7
9	Mrs. Florrie Frisby	66	19	10
10	Mrs. M. A. Hopkins	200	0	0
11	Mr. J. Went	7	10	0

MISSIONARY RECORD

Departures

28 February. Rev. R. F. and Mrs. Bottoms, and two children, for Monghyr, India; Rev. A. G. and Mrs. Lewis, and two children, for Jessore, East Pakistan; and Dr. S. M. Chowdhury, returning to Chandraghona, East Pakistan.

4 March. Rev. W. D. and Mrs. Grenfell, for Kibentele, Congo Republic.

11 March. Rev. R. L. and Mrs. Morgan, for Delhi, India.

14 March. Miss M. S. Pain, to Brussels, for language study.

Arrivals

27 February. Rev. D. A. Rumbol, from Upoto, Congo Republic.

11 March. Miss E. M. Harvey, from Ludhiana, India.

12 March. Rev. A. C. and Mrs. Elder, from Curitiba, Brazil.

14 March. Mrs. B. G. Ellis, from Calcutta, India.

16 March. Rev. G. Soddy, from Chittagong, East Pakistan; Rev. E. H. B. and Mrs. Williams and family, from Serampore, India.

Births

15 December, 1963. To Rev. G. and Mrs. (Dr.) Price, of Kasauli, North India, a son, David Campbell.

27 January. To Rev. F. A. and Mrs. Outen of Barisal, East Pakistan, a son, Trevor Paul.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.
Telegrams: Asiatic London W.1. Chairman: Rev. A. H. Kirkby, M.A., Ph.D. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.
Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign).
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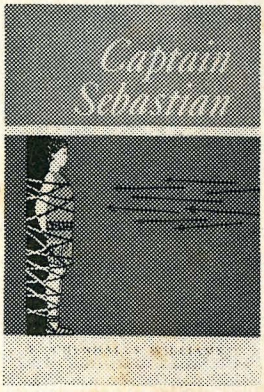

CAPTAIN SEBASTIAN

F. Chenhalls Williams 4/6

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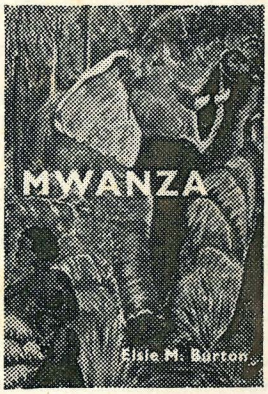

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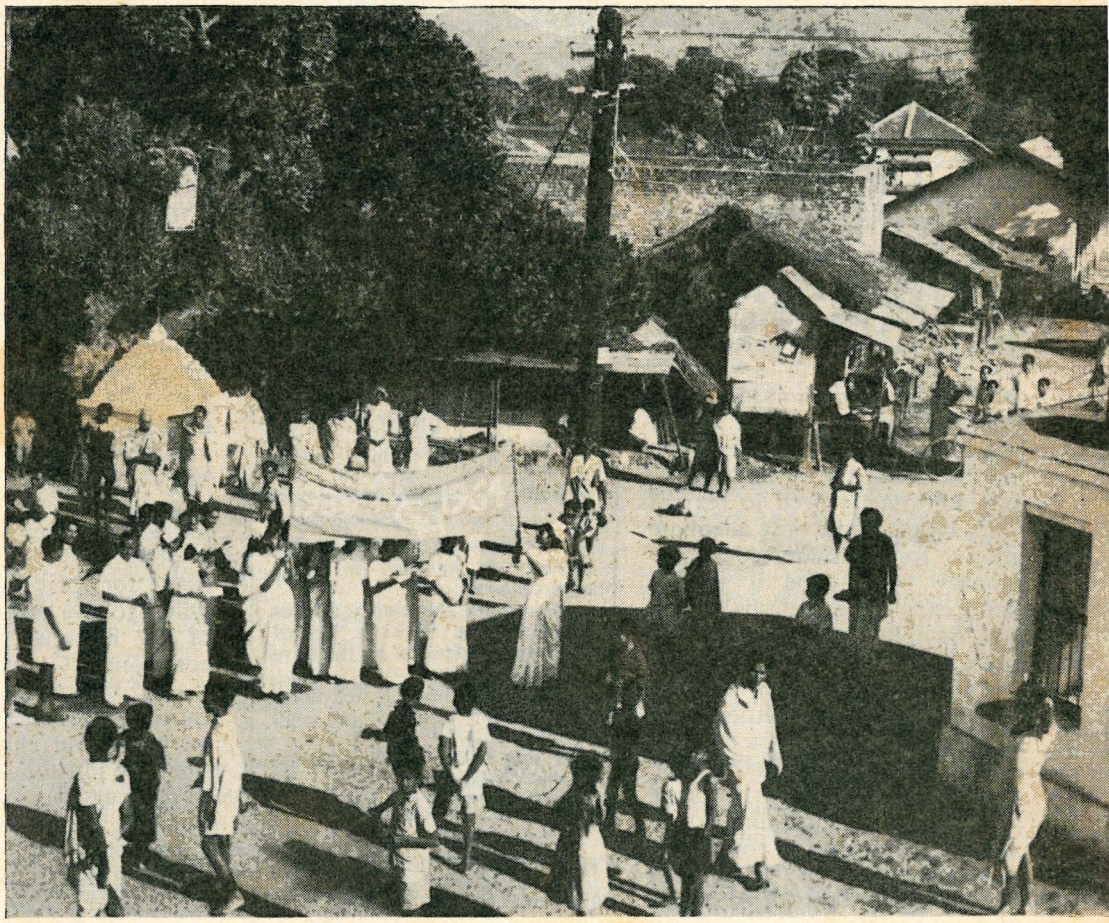


In the celebrations of the Silver Jubilee of the Moorshead Memorial Hospital, Udayagiri, India, there was a Procession of Witness through the town

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

CONSTRAINED BY THE LOVE OF CHRIST

By E. G. T. MADGE, *B.M.S. Foreign Secretary*

THE 172nd Annual Report of the Society bears the title "Constrained by the love of Christ", reminding us of the motive and purpose of Christian service, at home and overseas. The Church is composed of those who have felt the constraint of the love of God in Christ: we are "saved to serve", to share with others the glory of that new life in Christ.

As we read the story of Paul's life and work in the New Testament, it is clear that all his activities, whether preaching, teaching, healing or organizing help for the Church in Jerusalem (inter-church aid, as we would term it), sprang from this supreme motive. Similarly, in this twentieth century, we need to remind ourselves that the only adequate motive for the many-sided missionary programme is in the same experience of Jesus Christ, our Saviour; everything we do must be judged by this criterion.

Paul found himself involved in a wide variety of situations and experiences from preaching to small groups of God-fearing people in Asia Minor to facing the crowds of Athens and Rome. In Africa some of our missionaries today are working in remote places difficult of access and cut off from "civilized comforts"; others are living in great modern cities such as Calcutta, Delhi and Léopoldville.

Paul was called upon to face every kind of hardship. So are our missionaries. In some respects, the conditions in which they have to live overseas grow harder rather than easier as the years go by. Our missionary recruits, leaving the increasing comfort of this country, find it even more difficult than their predecessors did to settle into primitive conditions of Indian villages or remote places in Africa.

The report reveals how great the need and opportunity are. It is said that something like two-thirds of the total population of the world is under-nourished, and our missionaries in India and Africa are familiar with the sight of men and women, boys and girls, who are chronically under-fed. As Christian missionaries seeking to commend the Gospel of Christ, they cannot turn aside from the needs of the people among whom they live. Even as our Lord responded to the call of all who came to Him, so they are constrained by the love of Christ to share the plenty of the West with their brethren in need.

This issue of the "Missionary Herald" is intended to be a report number.

It includes interesting articles based on the Society's Annual Report "Constrained by the Love of Christ".

This report, which is well worth reading, only costs 1s. per copy (postage 4d.)

It can be obtained from the Baptist Missionary Society, 93 Gloucester Place, London, W.1.

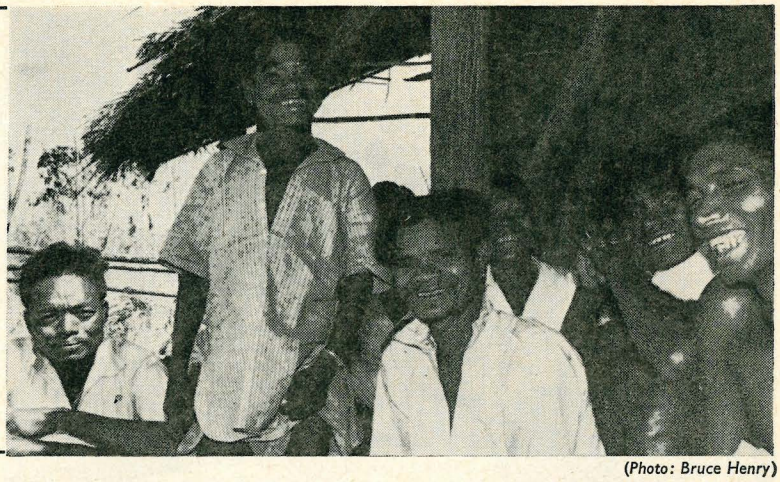
Jesus Christ, the Saviour of the world, is being commended, by preaching on the very frontiers of civilization in Paraná, Brazil, by gathering small groups of illiterate men and women in the villages of Orissa, teaching them to read and write that they may read the word of God for themselves, and through the devoted skill of doctor and nurse.

The report speaks, too, of the dedication of our 315 missionaries, many of whom have given up prospects of a good salary and a comfortable home in this country because they have felt moved by the love of Christ to serve Him overseas. If the story of each one of them could be written, they would more than fill the report, but it is not simply a tribute to dedicated and often heroic service, it is also a reminder that these men and women are our brethren and sisters. They are the "outreach" of the Baptist churches of Great Britain in the name of Christ to men and women who do not even know His name. The size of our missionary staff is in itself a reflection of the concern, or lack of it, which we as a denomination feel for our brethren and sisters in other lands. The provision of funds for their support, or the failure to give, is also the measure of our response to our Lord's command "Go ye into all the world". More than that, we are called to encourage the young people of our churches to consider the missionary calling, and to ask ourselves individually the question whether we ought to be going with them.

This article is not a review of the annual report, but is meant to be a challenge to all who read the *Missionary Herald* to ponder on the report, become conversant with its details, to pray about the places and the people and the problems mentioned therein, and to ask the question "Lord, what would Thou have me do?"

HOPES DEFERRED — HOPES REALIZED

By H. W. CARTER
Associate Foreign Secretary



(*Photo: Bruce Henry*)

New Christians in the Kond Hills with a group of villagers

WHAT are the things for which a missionary hopes? The ultimate hope is of course for opportunities of introducing to the Lord Jesus people who are strangers to Him, leading to the joy of hearing at least some confess Him to be their Saviour.

To communicate the Christian message

The whole training which the missionary undergoes is intended to enable him to communicate the Christian message of salvation to people of other faiths. Thus armed he arrives on the field, alert, eager, hopeful; and in order to realize his ultimate hope, he looks for contributory aids—opportunities of time and of place, and facilities for taking full advantage of these opportunities. His location is not a matter which he decides for himself, and in the busy round of duties he is called on to perform he may find little time for the tasks he himself would choose to do. Even when he is set down in a place which offers the opportunities he seeks, with time to give his attention to what he considers to be his essential task, he may still be held back by lack of transport, lack of literature, lack of trained national colleagues, perhaps even lack of prayer support. So it is that every missionary has his share both of disappointments and of encouragements.

From the pages of the India section of this year's B.M.S. Annual Report can be culled many examples of hope deferred and of hope realized. While, as we read, we rejoice with those who have had their hopes realized, we may also ponder over the hopes deferred, asking ourselves if we, by more earnest praying and by more sacrificial giving, could not have turned the disappointment of a hope deferred into the joy of a hope realized.

In North India

In Baraut, in North India, there has been felt for a long time the need for a summer school building. For four or five years the missionaries and their helpers have struggled on, making do with roughly constructed tents. This year heavy rain followed by floods made it quite impossible to hold the school in tents, and this means of training the lay leaders who are so desperately needed in the churches of North India had to be abandoned.

With Kasauli as base there are tremendous opportunities for evangelistic forays into what were formerly princely states closed to Christian preachers. Four out of the five states have now been visited and the Gospel message has been received in many places with eagerness and nowhere with opposition. But only the fringe of this new work can be touched unless a land rover is quickly provided for use on the steep, rough roads of the Simla Hills.

Recent annual reports have spoken of remarkable progress in the Kond Hills, where hundreds of tribal people are baptized every year. The nurture of these new church members is a great responsibility, particularly in the case of the children. The church leaders there consider it a matter of first priority that educational facilities for the Christian children should be improved, yet this year's report includes the following statement: "The Mallikapori school, newly upgraded, is now well established as a middle school, but the new building, though started, is held up for lack of funds."

Joyful news

Even in these examples of hopes deferred can be discerned signs of hopes realized, and many more items of joyful news in the

Children in the village of Lohari in the Baraut area of India receiving instruction in the Christian school

report bear witness to the realization of the hopes of some of those who labour in the India field.

On Palm Sunday this year a beautiful new church was opened and dedicated at Green Park in New Delhi. The B.M.S., co-operating with the Methodist Missionary Society in this necessary extension of the witness of the other Free Church in Parliament Street, was happy to make a contribution towards the cost of this building, which promises already to be too small for the large congregations attending. How grateful must be those who years ago had the vision to see the evangelistic opportunity of this particular site!

Among tribal groups

The young Baptists of the South Mizo District have been taking a special interest in the missionary work undertaken by the Mizo Church among the smaller tribal groups in the western hills and valleys of their country. They maintain primary schools for the Chakma and Tripura children and provide scholarships for bright scholars to continue their education to a further stage. One such scholarship holder was a Tripura boy, intended by his grandfather to become a village priest, but he accepted Christ as his Saviour and eventually had some training at the Sêrkâwn Bible School. He was one of the speakers at a great open-air service held during the first rally of Christians of the "mission field" of the Mizo Church. After further training he will be appointed an evangelist to his own people.

National colleagues

One of the greatest satisfactions of a missionary is to see national colleagues emerge from training to take responsibilities which he formerly had to bear. Names which spring out of the report to confirm this are Rev. Y. B. Singh, now pastor of the Baraut Church; Rev. E. P. Jacob, B.D., M.R.E., who after a year's study in America leads the Church at Bhiwani; Dr. C. Silvara, soon to take charge of the Sêrkâwn hospital; Dr. Jayananda Mallick, the first Kond Christian doctor; Drs. U. Bali and Arati Mahanty, helping at Berhampur; and Rev. C. L. Hminga, M.A., B.D., once again immersed in a multitude of activities after his two years of study at Manchester University.

These are outstanding names, but there are nameless ones too who have cast into the treasury their mite of effort in order that hopes entertained may be realized.

The Theological College at Cuttack is grateful to an Oriya Christian lady for regular monthly gifts for the furtherance of its work, and to a revered retired worker of the Utkal Christian Church Central Council who has endowed a fund to provide prizes for the best students. Still more worthy of mention is the band of elderly ladies of Sambalpur who meet each day *at dawn* for a devotional service.

Let us, then, read the report, "Constrained by the Love of Christ", and see if we can think of ways in which we may be able to ensure that this year many more of our missionaries' hopes may be realized and many less deferred.

CONSTRAINED BY THE LOVE OF CHRIST

The B.M.S. Illustrated Report for 1963/64

Price: One Shilling
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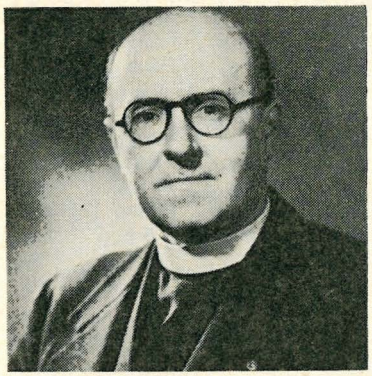
The B.M.S. Chairman

At the Annual Members' Meeting of the Society, Rev. A. H. Kirkby, M.A., B.D., Ph.D., became B.M.S. Chairman for 1964–1965.

Dr. Kirkby, minister of the Victoria Road Baptist Church, Leicester, is well known in that area for he takes a keen interest in B.M.S. and church affairs and also in civic affairs. He is secretary of the Leicester District B.M.S. Auxiliary.

He has served on B.M.S. General Committee since 1949 and his service included being chairman of the Africa Sub-Committee.



Rev. A. H. Kirkby, M.A., Ph.D.

The B.M.S. Vice-Chairman

Rev. J. B. Middlebrook, M.A.

At the Annual Members' Meeting, the Rev. J. B. Middlebrook, M.A., was elected Vice-Chairman of the Society for 1964–65, with succession to the chair in 1965–66.

From 1942 Mr. Middlebrook served the B.M.S. with distinction as General Home Secretary, and throughout his twenty years of service, which were momentous ones, bringing considerable changes at home and overseas, he displayed great wisdom and skill as a propagandist and preacher.

He kept the home churches aware of their missionary obligations and has played already a notable part in the general leadership of the Society and of the Baptist Union of Great Britain and Ireland, of which he was President in 1959.

Elected Honorary Member

Rev. A. C. Davies, B.A., B.D., who, at the Annual Members' Meeting, ceased to be a member of the Officers' group of the Society, was its Chairman in 1962–63. For his services in this office and other services he has rendered through the years to the Society, on whose committee he has served since 1941, he was elected an Honorary Member of the General Committee at the Annual Members' Meeting.

For twenty-four years he was minister of Salters' Hall Church, London, and is now secretary of the Temperance Council of the Christian Churches.

Rev. A. C. Davies, B.A., B.D.

Jamaican Pastor Helps with Integration in Britain

A Baptist leader from Jamaica is working for a year among Baptist churches in Birmingham, to help in the integration of West Indians as members of the churches. He is the Rev. C. H. L. Gayle of St. Anne's Bay, Jamaica, vice-chairman elect of the Jamaica Baptist Union.

This project, supported financially by the Baptist churches of Birmingham and by the Baptist Union of Great Britain and Ireland, was begun in 1961. At that time the Rev. M. E. W. Sawyers, former president of the Jamaica Baptist Union, spent several months in Britain at the invitation of the Baptist Union and Baptist Missionary Society to advise on integration problems.

Mr. Sawyers visited churches throughout Britain where West Indian immigrants were numerous. He then suggested, with Baptist Union and B.M.S. leaders in full agreement, that separate congregations of West Indians be discouraged. Integration into existing churches, although recognized as possibly the longer and harder way, was seen as the only right way.

Mr. Gayle, who arrived in Britain in March, studied at Calabar College in Jamaica and has held two pastorates. He won a scholarship in 1955 to Union Theological Seminary in New York and received his bachelor of divinity degree there. Mrs. Gayle, a primary school teacher, has accompanied her husband to Britain.

To Reach Every Village

A village evangelism campaign launched by the All-India Prayer Fellowship to reach every village in India with a copy of the Gospel is gaining momentum, Fellowship officials report. They reported over 1,200 pastors, evangelists, and lay leaders belonging to 18 denominations co-operating in the effort.

However, they said a total of 5,000 workers is needed if the campaign is to reach its goal of the distribution of 80 million tracts and 40 million Bible portions by 1971.

THE CONTINUING TRAGEDY OF ANGOLA

ON 15 March, 1963, the Angolan war entered its third year and fighting continues with little abatement. In many areas thousands of Angolans live a nomadic life in the forests and hills, growing increasingly skilful in avoiding the ground troops and helicopters which search them out.

The Portuguese government has introduced reforms against such long-standing abuses as forced labour and exploitation, but old practices die hard. The authorities are now also adopting methods of education which were once pioneered by missions in the face of strong government opposition. Villagers are being encouraged to build schools and teachers are being paid by the government. Mission schools are still dependent on pupils' fees, and a law has been enforced limiting the amount payable in fees in a mission school. The offer of higher salaries is also drawing teachers away from mission to government schools.

No visas

Protestant missionaries have been unable to secure visas to return to Angola after furlough and their numbers have decreased from 256 in March 1961 to 148 in August 1963. The last B.M.S. missionary in Angola, Rev. Avelino Ferreira, left the country in August 1963 and will not be returning.

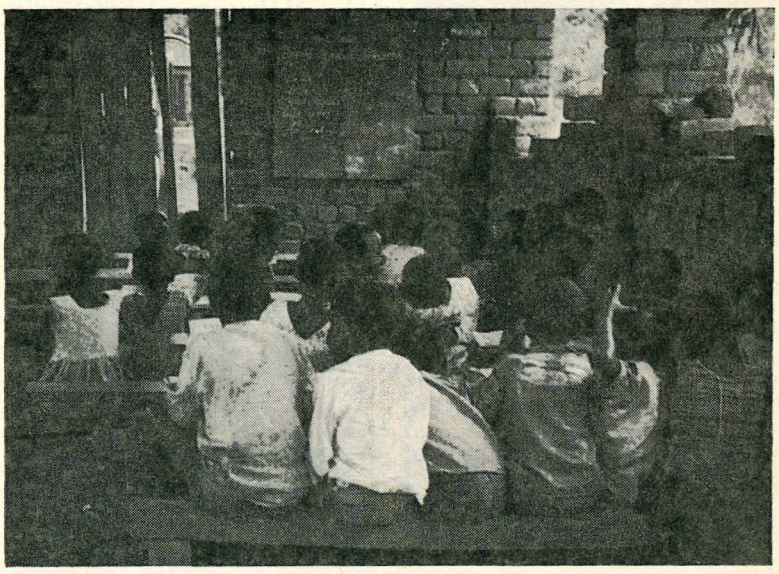
Refugees are still crossing the border into Congo in large numbers. Between June and November 4,000 new refugees were received at Kibentele. Immediate relief in the way of food and clothing has had to be reserved for those who have escaped only in the last twelve months. Exceptions to this rule have been made when people have been found suffering from serious malnutrition.

Many of the schools which were opened for refugee children have now been taken over by the Education Office of the Baptist Church of the Lower River. The secondary school which opened at Sona Bata in 1962 ended its first year's work with 70 Congolese and 23 Angolan pupils. A growing number of refugee students are now studying abroad.

In Lower Congo

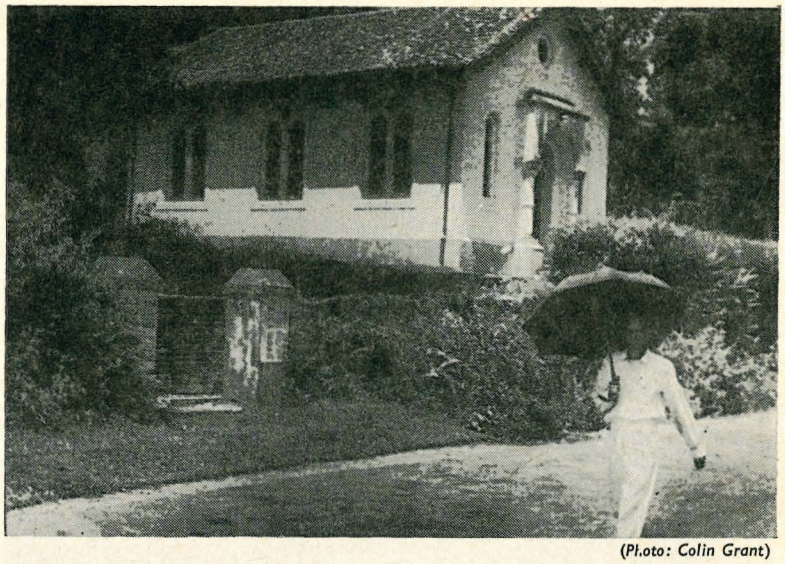
Fourteen B.M.S. Angola missionaries are now working among the refugees in Lower Congo. Regular visits are paid by Dr. R. P. Shields and Miss E. N. Gill to a number of government dispensaries. Seeds, tools and young chicks are distributed. Mr. G. I. Pitkethley now has several incubators working at Kimpese. Rev. F. J. and Mrs. Grenfell were appointed to the pastorate of the church at Lukala at the end of the year. Other missionaries have been engaged in the supervision of refugee schools, the reception of refugees and the distribution of relief. There are also eighteen Angola missionaries from other societies engaged in relief and rehabilitation work.

Many Christians exiled from Angola have still managed to preserve the hope that they will return. Recently some of the Zombo church leaders in Léopoldville opened a fund for rebuilding the Quibocolo church which has been razed to the ground. Imperturbably they are convinced that God is preparing for their return in His own time.



A school for Angolan refugees at Mongo, near Moerbeke, in Congo

CHANGES IN CEYLON



(Photo: Colin Grant)

The Baptist Church at Ratnapura, Ceylon, which is on the main Colombo road. Services in Tamil and Sinhalese are held here every Sunday

The year 1964 has seen an important organizational change among the Baptist churches in Ceylon. The 28 churches and centres of work have been gathered into eight "groups" with from two to six churches in each group, the exact number depending largely on geographical nearness. The pastors, lay helpers and missionaries have all been allocated to the various groups, with each church having its own pastor. Several pastors have more than one church under their care.

It is hoped that this new system will help to alleviate the present shortage of pastors, and also enrich the life of the smaller churches through closer fellowship with larger ones in the same area.

Already, many groups have made a good start at the opening meetings of the group committees, when the delegates from the individual churches met to discuss pulpit supplies and the general strategy for evangelistic work in the area. Some of the thinking and enthusiasm generated at the denominational conference on "Evangelism and the local Church" held in Colombo during the month of January this year has been finding an outlet. Individual churches are thinking more seriously about the evangelization of their neighbourhood. Some churches are engaging in tract and Gospel distribution, while others are employing drama and processions of witness to commend Christ to their respective neighbourhoods.

The great need of our Ceylon churches, however, is still for a renewing movement of the Spirit of God which will make evangelism a surging, spontaneous overflow of the individual Baptist's experience of the living Christ.

Anglican Urges Worldwide Drive Against Apartheid

A worldwide appeal to governments and people to help fight apartheid in South Africa was made here by former Anglican Bishop Richard Ambrose Reeves of Johannesburg.

The prelate, now the general secretary of the British Student Christian Movement, told some 2,000 persons at an anti-discrimination rally that in the face of the "appalling mental and physical torture" in South Africa today, all Christians must resist the temptation to remain silent.

"If governments and peoples outside South Africa fail to act before it is too late," he warned, "they must not be surprised if posterity concludes that in some measure they were responsible for the ugly and bitter racial conflict which is now the only possible alternative to massive international pressure."

£100,000
MEDICAL MISSIONS
APPEAL

Literature about this Appeal for distribution in the churches is available from:

Rev. A. S. Clement,
Home Secretary,
Baptist Missionary Society,
93 Gloucester Place,
London, W.1.

MOYO

A new magazine is being published in Congo by *Librairie Evangelique au Congo* (L.E.C.O.) the Protestant publishing agency in Léopoldville. It is called *Moyo* (*Life*) and is printed in Kikongo and Kituba, two of the major languages of the Lower Congo. Edited by a young Congolese, Andre Massaki, the magazine which comes out each month was first published in November and has been well received.

Distributed by 'plane

The Missionary Aviation Fellowship carried *Moyo* free of charge to certain districts where distribution is a problem.

CONSCIOUS OF GOD'S GUIDING HAND

By C. J. PARSONS, *Associate Foreign Secretary*

Rev. C. J. Parsons, Associate Foreign Secretary of the Society, on his tour of Congo

IN January a reluctant Katanga returned to the Congo fold under pressure from the United Nations. It was split into two provinces under legislation introduced at the end of 1962 and has since been further divided. The intention in breaking down the original six provinces into 23 has been to obviate tribal clashes by basing local government on ethnic homogeneity, but, in a country with some 200 languages and dialects, most provinces are still multi-tribal and multi-lingual.

The Lower Congo is fortunate in that one language prevails. The Upper Congo despite a fair complex of tribes has been generally peaceful. It is in the Middle Congo, including Bolobo, Lukolela and Ntondo church districts, that tribal antipathies have been most acute.

The most acute problem still facing the Congo is economic development. This depends on political stability and upon the expansion of a skilled labour force which in turn depends on education. The re-integration of Katanga has not resolved the economic crisis, but without re-integration it is doubtful whether attention could have been diverted from this emotional issue. The situation cannot yet be said to be without danger. Dissident elements are allegedly organizing themselves in north-east Angola, awaiting the withdrawal of the United Nations troops in order to stir up renewed strife.

Official visit

Mr. Adoula paid an official visit to Britain with his wife (who is a Protestant) in July and aid amounting to £750,000 was offered to the Congo government. Belgium continues to give substantial help to Congo and there are now 5,000 Congolese students studying in Belgian institutions. The Congolese National Army is growing in efficiency and discipline and only 5,000 United Nations troops remained in the country at the end of the year. The uprising in the Kwilu was said to have been aimed at the Central government. Terrifying in its atavism, it was put down with the utmost severity.

It is against this background that the churches with which the Society is linked in Congo have sought to witness to the power and love of Christ through another year. The light that shined in the darkness still shines in Congo and in 1963 another 5,000 lamps have been lit. Some, alas, have dimmed and others have flickered and gone out. But the light shines and the darkness shall not overcome it. At Wathen teenage problems caused many lamps to burn low until Pastor Makanzu went down at Easter to conduct an evangelistic campaign.

Refugees from Angola

At Kibentele and Thysville, their populations swollen by refugees from Angola, over 4,000 Bibles and Testaments were sold, with much other Christian literature.

In the triangle of Lingungu, Yalikina and Bandu 1,589 people were baptized and two new pastors from Ecole Grenfell were inducted to the ministry.

North-west of Upoto the work at Binga continued to thrive while to the east a promising field of evangelism among the Buja people was disturbed by tribal antipathies.

At Bolobo tribal and political tension built up during the year and led at Christmas to an explosion of violence that dragged on for three months before the central government was able to restore order. There were many deaths and the mission station became a place of sanctuary for people of all

) IN CONGO

parties and of none. Pastors, missionaries and a faithful remnant drawn from half a dozen tribes sought to demonstrate reconciling love in their daily care for all sorts and conditions of men.

Seventy-two baptized

Lukolela also suffered through tribal divisions, yet 72 people were baptized into the fellowship of the great Chief.

Missionary teachers in Léopoldville, Lisala, Thysville and Stanleyville have taught Protestant children the Christian faith in classes that are frequently as inquisitorial as Mars Hill and where rival religions and philosophies challenge the claims of Jesus Christ. This overwhelmingly important work is often not being done because of the shortage of missionaries.

So is the Gospel proclaimed by word of mouth. But even more today is it being set forth by obedience to the command of Christ to teach, to heal, to feed. Going from affluence to appalling need, missionaries are shocked at the wide discrepancy in standards, and the gap is widening. Malnutrition has acquired the insensitivity of scientific nomenclature. It means hunger minus. We are concerned for our children and the eleven plus. Congolese are anxious about the five plus. Doctors in Congo are 1 for 67,000 of the population. This would mean only seven doctors for Bristol and one for Eastbourne.

(*Photo: Western Mail and Echo Ltd.*)

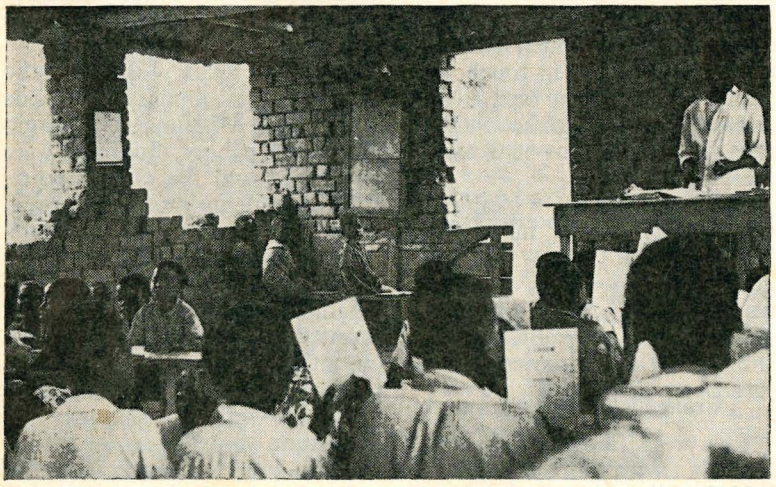
At a tea for missionaries on deputation at Cardiff. *Left to right:* Sister Eileen Gane, Secretary of the Cardiff B.M.S. Auxiliary; Sister M. I. Painter from the Berhampur Hospital, Orissa; Rev. H. B. Saunders of Stanleyville, Congo, and Rev. Daniel Mompoko of Ntondo.

These are the reasons why so many of our missionaries are to be found in schools or hospitals. There the compassion of Christ is made credible in the literate child, acceptable in the straightened limb, audible in the baby's cry, visible in the seeing eyes. If to do these things ourselves is to show Christ's compassion, to teach others to do them is the yet more excellent way of true charity. To help a man is good, to enable him to help himself is better. So it is that at Yakusu, Pimu, Ntondo and Bolobo, healing is combined with the task of training nurses, while at the Medical College at Kimpese still higher courses are being planned.

In jeopardy

Well nigh the whole of this hospital service is at present in jeopardy because of the insufficiency of doctors and nurses, more particularly the former. Four of six doctors at present in Congo service with the Society

(*continued on page 92*)



(*Photo: P. Gilbert*)

Inside the refugee school at Mongo, near Moerbeke. Two classes use the same room

IN THE LAND WHERE MISSIONARIES NEED UNSHAKEABLE FAITH

EAST PAKISTAN, a Muslim country, whose distrust of its neighbours can cause rioting over the loss of a religious relic, and many of whose people are homeless or poverty stricken through the effects of cyclones and poor harvests, presents many difficulties, problems and discouragements to missionaries. The Church is small and its evangelistic outreach is weak. Conversions are few, particularly among Muslims. To work in these conditions, missionaries and their national colleagues need persistence, courage, wisdom and an unshakeable faith, backed by the constant prayers of their fellow Christians at home.

(*Photo: F. E. E. Le Quesne*)

Country boats on the river at Chandpur, East Pakistan

From Dinajpur, the oldest B.M.S. station, comes news of encouraging progress in women's work. In this district there is a high percentage of illiteracy, but the response to basic Christian teaching has been promising.

Twenty baptisms

The Rangpur district has suffered for many years from poor and sometimes non-existent rice harvests. The people are hopeful that the next rice harvest will be a good one. They are also expecting a harvest of souls among the Uraon, Santal and Mahali tribes. There have so far been twenty baptisms among these people.

In July 1963 the new Pastors' Training School was opened at Dacca under the leadership of Rev. A. A. Somerville. Eight young men are at present studying there and the time when they will emerge as pastors is eagerly awaited. Their course must be long enough to enable them to develop new habits of thought as they prepare for a life of witness among their Muslim neighbours. The School is fortunate in having the help of Miss I. G. West, who spares time from her activities for the Henry Martyn School of Islamics to give the students teaching on Islam and its relation to Christianity.

The Society now has the use of a car in Dacca which has made it possible to keep in touch with many people who come into contact with church, Sunday school, youth group or women's meeting.

At Narayanganj, a busy river port about twenty miles from Dacca, Rev. J. D. Rowland is beginning to revive the work which was begun in 1900 but which ceased for a time owing to a shortage of missionaries.

Evangelistic experiment

Rev. A. G. Lewis experimented recently with an evangelistic campaign to the Christians in the villages around Khulna and Jessore. Every Christian home was visited and each evening rallies were held in a central church. Children's rallies and women's meetings were also held in conjunction with the campaign. The results of the campaign were encouraging and the team reports that "a real revitalization took place which has out-lived the enthusiasm of the occasion."

Barisal again suffered the effects of a moderate cyclone this year. Missionaries' bungalows and school buildings were damaged and the church spire, due for demolition, collapsed. The church members have decided to rebuild the spire. To help finance this project all members have been asked to contribute one day's pay each month for a year.

The Boys' High School at Barisal, with a majority of Christian students on the roll of nearly 250, was again filled to capacity and had to refuse admission to some boys. There are 106 Baptist boarders and no less

than 20 were prepared for baptism.

Cyclone damage

The cyclone termed "moderate" in the report from Barisal struck Chittagong with its full force and caused extensive damage to the secretariat bungalow. The newly completed indoor decoration was ruined when the whole of a veranda roof was lifted bodily, exposing some rooms to torrential rain. Some distance away the homes of several Christians were laid flat.

Thanks to some generous gifts, the problem of an adequate water supply for Chandraghona hospital has now been solved, and we learn that "the hospital now has a wonderful supply of lovely water". During the year, too, the Leprosy Home and Hospital has been improved by the erection of a communal kitchen, made possible by using the balance of an earlier grant from the Mission to Lepers.

A good all-weather road has been constructed, linking Chandraghona to Chittagong. This has resulted in a considerable increase in the number of patients attending the hospital, so that doctors and nurses have not known how to meet all the demands on their time and skill.

The Bookroom, planned as a means of taking the Gospel to Muslims, has now been opened at Chandraghona. However, so far the hill people have frequented it more than the Muslims.

Larger boat needed

The full effect of the dam between Chandraghona and Rangamati on the future lives of those displaced by the lake is yet to be seen. The outboard motor has proved most useful in maintaining contact with the many Christians who have been forced to leave their homes. It has, however, been advised that a larger boat with a more powerful engine will be needed for safe travel in the rainy season.

A belated awakening of the Chakma people to the value of education is drawing attention to the fact that in the Hill Tracts there are not sufficient facilities for educating Protestant children. It is hoped that the local Baptist Union will be able to strengthen the staffs and raise the standard of some of the existing schools.

(Photo: J. Pullin)

A Leper Colony patient being baptized by the Rev. J. K. Skirrow at Chandraghona

Hostel in the Hills

Now that the Millman Hostel has been completed at Udayagiri, Orissa, work has begun on a new Middle School at Mallikapori.

Mallikapori is the largest Christian village in the Kond Hills, with a Christian community of nearly 1,000. For such a large village there has been a Christian Primary School for many years but no Middle School.

It was with a view to strengthening the Church in this village that a Middle School was begun in 1962 and housed temporarily in two of the Primary School classrooms. The time has now come to provide permanent accommodation for the school.

Needs At Palwal

There are at present two outstanding needs at Palwal, North India. One is for a minister, the other for a doctor.

The Baptist church at Palwal has not had a minister for more than ten years. The pulpit is filled each week by lay preachers or by an evangelist. The Chairman of the church is also Area Superintendent and is therefore too busy to do more than chair an occasional church meeting. Holy Communion is conducted each month by an ordained minister from another church. There is great need for a pastor to give sound, basic teaching to the church and to work among the local young people.

At the Christian General Hospital, Palwal, there are at present two doctors. One, Dr. D. G. Medway, is now due to retire, the other, Dr. D. Massey, is a Ludhiana graduate. Together they are looking after a men's hospital of 50 beds and a women's hospital of 90 beds. There is an urgent need for a doctor to replace Dr. Medway when she retires.

In addition, there are two doctors from Palwal in post-graduate training in this country. Dr. K. Mathen is studying for a Fellowship of the Royal College of Surgeons and Dr. I. Dwyer for the Diploma in Obstetrics and Gynaecology.

Missionaries Urged to Aid U.S. Christians on Race

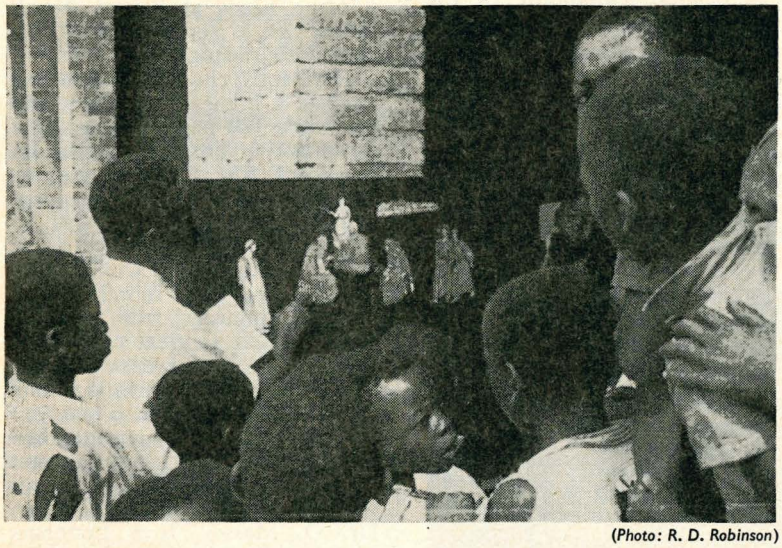
Missionaries around the world were called on to add their experience in multi-racial situations to the fight of American churches against racial discrimination.

Thirty-five missionaries of many churches now in America at a consultation called by the Virginia Council on Human Relations, issued a statement declaring that missionaries have "insight" into racial problems which they should share with fellow Christians in the United States.

Missionaries are vitally involved in the American racial justice drive, it was noted, because "the effectiveness of our Christian witness abroad is curtailed by racial strife and discrimination in America."

Conscious of God's Guiding Hand in Congo

(*continued from page 89*)



(*Photo: R. D. Robinson*)

A Sunday school teacher using a flannelgraph to proclaim the Gospel message at Yalemba, Congo

will in the next two years embark on periods of further training. Their replacement at the moment appears impossible. Only one recruit is ready to sail in 1965. One American Baptist doctor in his sixties is giving temporary help at Pimu in 1964.

Secondary schools at Kimpese, Yalemba, Bolobo and Wathen are similarly confronted with critical staffing problems. Bolobo has already had to retrench and Yalemba may well have to do the same in 1964–65. Missionaries have undertaken the teaching of subjects for which they were not trained with scientific equipment improvised out of local materials. Pioneering if you will, identifying oneself with the problems of a new country, calling for resource, determination and resilience, that by any means they might save some.

To those who preach and practise the Gospel there is a promise, "Lo, I am with you always". Missionaries bear testimony to the faithfulness of Him Who made it. They suffer in ways that it is not easy to describe, yet we know that there is no redemption without suffering, and it is to this ministry that we are all called. The words of the Suffering Servant speak clearly to many a Congo missionary today. "I have laboured in vain. I have spent my strength for nought: yet surely my judgment is with the Lord and my work with my God."

And from Congo comes this testimony. "We have all been conscious of God's guiding hand during these terrible days and His presence has kept us going. Our utter helplessness in this world against the forces of evil was brought home to us. Only He could and did defend us from perils, fears and sin. It was an alarming experience to see evil exposed and the sin of man so utterly naked. It was a never to be forgotten experience to feel the loving arms of God around us and the unique peace of our Saviour within.

"Thanks be to God and to His Name be all honour and praise."

Indian Leaders Map Plans for Massive Curriculum Programme

Forty-five official representatives of twenty-five churches and church agencies met in Jabalpur, India, to develop curricula for moral instruction and Christian education of India's school children.

In twelve days of sessions sponsored by the Indian Sunday School Union, participants drew up the basic outlines of two curricula for classes one to eleven.

The first of these will be for all children regardless of community and religion and will have as its purpose the provision of moral instruction. The second will be designed especially for children of the Christian community as the basis for instruction in classes held outside of school hours.

The total project is envisioned on a five-year plan and the material will appear in Hindu and English and fourteen regional languages. There will be 385 volumes.

The contents of the books, by intent of the conference members, will be a clear expression of the Church's will to orientate herself to a renascent India, a communique said.

Funds to finance the enterprise will be sought not only from Indian sources, but from various church agencies abroad including the World Council of Christian Education.

Background of the conference was a situation described in part by a Government Committee on Religious and Moral Instruction which, in its 1959 report, noted increasing signs of indiscipline among the young, and the tremendous need for solid grounding in moral values in times of rapid change such as the present.

In a "Basic Statement" issued at the conclusion of the conference the delegates noted the "unprecedented pressures on the minds and hearts of the young, and the growing reliance on science and human resources". It listed as favourable factors India's concept of a secular government, religious freedom, the desire of the government to stress moral and spiritual values, and the rich religious heritage of the country.

NEW HONORARY MEMBERS

Mrs. D. G. Evans

Mrs. D. G. EVANS

Mrs. D. G. Evans, now of Bristol, is widow of the late Principal P. W. Evans of Spurgeon's College.

She has served on B.M.S. General Committee since 1932 and from 1952–53 was Chairman of the Women's Committee.

At the Annual Members' Meeting she was elected an Honorary Member of the General Committee in recognition of her service to the Society.

Rev. A. A. WILSON, M.A.

Rev. A. A. Wilson, M.A., who was elected an Honorary Member of the General Committee at the Annual Members' Meeting, is now minister of the Lyme Regis Baptist Church, Dorset.

He retired from his service in the Mission House last year. He had been Young Peoples' Secretary, Director of Visual Aids and Assistant Home Secretary of the Society and served with distinction in all offices.

During his service for the B.M.S. he has become one of the best-known and best-loved Baptist ministers in the country.

Rev. A. A. Wilson, M.A.

Mr. J. H. Ewing, F.C.A.

Mr. J. H. EWING, F.C.A.

Mr. J. H. Ewing, F.C.A., was also elected an Honorary Member of General Committee at the Annual Members' Meeting. He retired last year from his post as the Society's Accountant.

He started his service at the Mission House in 1924 and since that date had served for nearly forty years with distinction.

To him fell all the detailed and intricate work regarding the financing of the Society's activities at home and abroad.

Southern Baptists Continue To Grow, But Less Rapidly

Membership in Southern Baptist churches, U.S.A., has reached an all-time record, but the increase in 1963 was less than in the preceding year, according to figures just released by the research and statistics department in Nashville, Tennessee.

The number of baptisms was 355,325, a decrease of almost 7 per cent compared with 1962. The membership total was reported as 10,395,940 in 33,126 churches, making Southern Baptists apparently the largest denominational group in the U.S.A., closely followed by the Methodist Church. Methodists reported their latest membership figure (10,234,986) in September 1963.

Total Southern Baptist gifts for all church causes reached $556,042,694 (£185,000,000) for the year, over £32 million of this going for missions. On a per member basis, mission gifts were £3 16s. and total gifts £18.

The largest church reported was First Baptist, Dallas, Texas, with a membership of 13,142 and total gifts of $1,459,921 (£500,000).

Southern Baptists enrolled 7,610,727 in Sunday schools. Training Union, a Sunday evening study group for all ages, had an enrolment of 2,748,553. Women's Missionary Union enrolment was 1,505,413 and men's Brotherhood 389,995. All these organizational totals were above those for 1962.

The estimated value of Southern Baptist church property was £917,000,000, an increase of £61 million over the 1962 figure.

Students at Yakusu

This year there are seventy students in the Yakusu training school. Of these nine are boys training for the position of hospital infirmier and seven more boys are studying the Garde Malade course.

The other 54 students are all girls. Twenty-five of them began the Garde Malade course this year and eleven others have completed their first year. The other eighteen girls are taking Aide Accoucheuse and Aide Infirmier courses.

From the HOME SECRETARY'S DESK

Baptist Mission House,
93 Gloucester Place,
London, W.1.
June, 1964.

THE summer months are most important for the B.M.S. If we are to secure all the support we need to do effectively the tasks of this financial year much will depend upon what is given and what is raised in June, July and August.

It may seem to some that the Society is asking for a great amount. It is asking for a substantial increase in giving to the general fund in order to close the gap between expenditure and income. It is asking for £100,000 for medical work during a period of two years, which means an additional £50,000 in the present year.

But by present values these sums are not really large when shared by all our churches and subscribers. The Medical Appeal can be more than met by an average gift of ten shillings per member. If the average giving per member to our general fund could be raised to thirty shillings, then we would be freed from all immediate financial worries and would be able to contemplate strengthening of existing work and advance into new projects. Surely these are not large amounts, especially when considered in relation to what we spend in total on work in Britain, or indeed to what we spend in total on our own luxuries and pleasures!

The problem is, of course, that not every member gives with a real will, and so a greater burden has to be borne by the rest. How can we make more and more of our people aware both of the significance of what we are doing in our Lord's service and of the privilege of having a share in it? There are a great many friends who give generously and sacrificially and count it a joy to do so. Though many of them are far from affluent they would think a contribution of £2 a year to the B.M.S. hardly worthy of a serious and committed Christian. These are the people who are the mainstay of our Society.

Of course we benefit considerably by efforts other than direct giving. Garden parties held during the summer provide opportunities of reminding people of the need and interesting them in the work as well as adding to our funds. The Foreign Stamp Bureau conducted so ably by Rev. W. S. Davies last year brought in a welcome £302 10s. 0d. In many ingenious ways people discover means of using skill and time to raise additional amounts. Last year, at the end of the summer a number of friends sent us the foreign notes they had left over from holidays abroad and this currency we were able to use to further the preaching of the gospel in other lands.

We are grateful for all efforts and contributions which speak to us of continuing interest and real concern for the true success of the work which we are undertaking.

Yours sincerely,

A. S. Clement

Marathon Committee

How is this for a record—a committee lasting for three days, from 8 a.m. to 11.30 p.m. each day, with only short breaks for meals? This was the programme at the end of the year council meetings held by one of the churches in the Upper River Region of Congo.

A great deal of the business was routine—budgets for the coming year, accounts for the past year, appointment and the location of new workers.

Many of the items reflected the serious approach of Congolese Christians to their responsibilities—a long discussion on the authority of church officials in school affairs; whether or not a divorced person can ever be ordained to the Christian ministry.

Some of the items had their humorous side. One man who had given his regular monthly gift to the church for some months in advance and was then found guilty of adultery, made a claim to the council for a return of his gifts!

Record Giving

Last year a total of £332,686 was given by British Baptists towards the funds of the B.M.S. This represented record giving—an increase of ten per cent over the previous year.

The B.M.S. General Committee expressed its deep gratitude to God and thankfulness to churches and individuals for their generous giving.

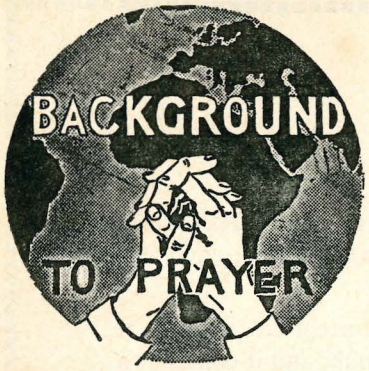
To a deficit appeal of £23,617 there was subscribed £26,533. Gifts to the General Fund of the Society were more than £6,000 up on the giving in the previous year.

So altogether churches and individual subscribers gave nearly £33,000 more than in the year before.

Yet even so, the Society ended the year with a deficit of £19,516. The Committee has decided to add this to the budget figure of £424,074, making a total budget for 1964/65 of £443,590.

To reach this target the Society is asking prayerfully for an increase in giving over last year of nearly £50,000.

Will you send a sacrificial gift now?



(Based on the Prayer Calendar)

There are more than a quarter of a million refugees in Lower Congo, and families are still crossing the border from Angola.

B.M.S. missionaries are at present engaged in providing relief for the refugees. A doctor and nurse travel throughout Lower Congo holding dispensaries in a number of villages. Food is distributed from Kibentele each week, and an agriculturalist is working to provide seeds, tools and young chicks. Twenty-four classrooms have been built of permanent material and others of mud and thatch, to provide primary education for the many refugee children.

Many of the refugees now in Congo were members of Baptist churches in Angola and are now playing an active part in the life of the churches in Congo.

We are asked to remember Christians still living in northern Angola, of whom news is received occasionally, for there are groups of Christians worshipping in the forests of north Angola.

Prayer is also asked for Protestant work in Portugal.

For the Mission House staff

This month we are asked to pray also for the Mission House staff in London, as they help to maintain the interest of the home churches in the missionary cause and further the extension of God's Kingdom abroad through relations with national churches and missionaries.

ACKNOWLEDGEMENTS

(Up to 9th April, 1964)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

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Women's Fund: Anon., 5s.; Anon., £3 3s.

Legacies

		£	s.	d.
March				
18	Mrs. Jane Murray Mursell (Women's Fund)	324	8	10
18	Mrs. W. B. Owen	19	8	0
23	Miss Vida M. Williams	52	10	0
23	Miss Z. M. Tarplett	250	0	0
24	Miss G. A. Day	265	0	0
25	Mrs. I. M. Thatcher	100	0	0
April				
2	Mr. C. G. Walkington (Medical Fund)	25	0	0
2	Mr. A. E. Parker	25	0	0
4	Mrs. E. Gray	9	17	6

MISSIONARY RECORD

Departure

31 March. Mr. A. Ripley, to Brussels *en route* for Moerbeke, Congo Republic.

Arrivals

21 March. Dr. and Mrs. H. B. Kennedy and family and Miss M. Chaplin, from Pimu, Congo Republic.

27 March. Miss L. M. Fagg, from Yakusu, Congo Republic.

Birth

3 April. To Mr. and Mrs. A. J. Casebow, of Yalemba, Congo Republic, a son, Richard John.

Death of Pioneer Missionary

The Rev. Donald Dron who served at Bolobo from 1901 to 1904 and at the Baptist Mission Press, Calcutta from 1904 to 1907, died in hospital on 12 April aged 85 years.

THE BAPTIST TIMES

Keep up-to-date by reading news of Baptists at home and overseas. B.M.S. news announcements and articles appear regularly in *The Baptist Times* with the co-operation of the Society's home and foreign staff.

THE BAPTIST TIMES
Every Thursday - 5d.

From newsagents, church agents or by post from:

The Publications Manager,
6, Southampton Row,
London, W.C.1.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.
Telegrams: Asiatic London W.1. Chairman: Rev. A. H. Kirkby, M.A., Ph.D. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.
Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign).
Contributions and donations should be sent to the Home Secretary at 93 Gloucester Place.

Family Church:
The Household of God

P. Gwyn Filby

THE need to involve the whole family in the Church, and to think afresh about Sunday schools, has prompted interesting experiments, much discussion, and some helpful literature.

Here is an up-to-date survey of the Family Church concept in practice. It expounds an outlook which unifies the life and work of a church, and it comes at a time when there is a new emphasis on the importance of family life to society and to the nation as a whole.

Writing after twenty years of varied pastoral experience the author has produced a helpful and practical book for all who work with children and young people in the churches. It is packed with sensible suggestions – how Christian education can be organized, how children can be drawn into the life of a church, and how to tackle problems concerning premises, equipment, staff, and of family worship. **6s.**

INDEPENDENT PRESS

THE RESTORED RELATIONSHIP

A. B. Crabtree

How does a man get right with God? Is it by faith alone? Or do works play a part in it? And what do we mean by faith and works in this context? These are some of the questions Dr. Crabtree tackles in this series of Whitley Lectures, and in tackling them he re-examines biblical, catholic and protestant theology.

21/- (*Postage* 1/-)

THE CHRISTIAN LIFE

Paul Rowntree Clifford

This new reprint is meeting a real need in the Churches for those who are preparing for Baptism and Church Membership. **4/6** (*Postage 5d.*)

THE FAMILY OF GOD

A. Gilmore

We have yet to see the full working out of the idea that the Church is a family, and yet to kill the notion that Family Church is simply a dressed-up version of Sunday school on Sunday morning. Here the author who has himself made a number of experiments and watched one or two others, begins by trying to set out the concept of the Church which is itself a family and which seeks also to turn its community into a family.

This is not simply a book about Family Church or about children; it is a book about the local church which is trying to live in the sixties and look forward to the seventies. **4/6** (*Postage 5d.*)

It is regretted that the price of THE GRACE OF LAW was incorrectly stated in the last issue as 21/-. The correct figure is 30/- now.

THE CAREY KINGSGATE PRESS LTD.

6 Southampton Row, London, W.C.1

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MISSIONARY HERALD

JULY 1964 PRICE SIXPENCE

INDIA

EAST PAKISTAN

CEYLON

CONGO REPUBLIC

ANGOLA

JAMAICA

TRINIDAD

BRAZIL

SIERRA LEONE

HONG KONG

NEPAL

Muslims at prayer on a ferry in East Pakistan

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

MAINTAINING INFORMED INTEREST IN THE WORK OF OUR MISSIONARY SOCIETY

IT is a privilege to work in the headquarters of the Baptist Missionary Society. To our desks daily come letters from all parts of the country and from many parts of the world. These letters tell two stories. Those from abroad tell the thrilling story of how the Holy Spirit is at work today in His Church and men and women are being won to Christ.

Letters from Congo tell of grave economic difficulties there, of an overcrowded school programme, of a hospital work that is increased by 75 per cent in the last three years, and of acute shortages of personnel and resources.

Letters from India tell of the problems of the Church in witnessing to the Hindu community, the difficulties of churches which have started to look inward rather than outward; of the wondrous increase of the church in the Kond Hills and some other areas; and again, of the need for more personnel and more resources.

The same is true of Brazil, where the need is so tremendous that the Society this year is reconsidering its policy in relation to its work there.

Letters from the home churches sometimes tell an equally thrilling story. They come with sacrificial gifts from old-age pensioners, or others who are in straitened financial circumstances. They tell of keen missionary interest in some areas, of well-attended rallies, of prayer meetings which are using the prayer tapes, of people who are giving a good deal of time to the voluntary service of the Society and of the increased prayer interest in the work of the Society.

But a great many letters which we receive from the home churches ask: How can we maintain interest in the missionary cause? The answer to that question is not simple nor easy. A great deal depends on the reasons why people are not interested in missionary work.

Not caught the thrill

In some churches it will be because the evangelistic spirit has died and the church members themselves have grown cold towards the things of God's Spirit. In other churches it will be because the church members have been inward-looking and are entirely concerned with the problems of their own buildings and own organizations. In yet other churches it will be because the people have not been informed about the tremendous work which the Society is doing in so many lands. They have not caught the thrill of the world-wide mission in which we are engaged.

Information properly supplied is the answer to this problem.

From the Mission House we send out regularly each quarter a *Missionary Secretaries' Bulletin*, a *Call to Prayer*, and any new leaflets and posters that are prepared. Sometimes these rest with the missionary secretary and no one but the missionary secretary sees them. Regularly each month we send out *Missionary Heralds* and *Wonderlands* (for children). Each quarter we send out *The Quest* (for young people). Each month there are new prayer tapes and church magazine articles. At intervals there is literature from the Women's Department, the Young People's and Medical Departments. There are circular letters from missionaries. There is a regular monthly letter to ministers.

Such a steady flow of information is intended to encourage effective support for the Society.

You can help. There are still many people in our churches who do not read the *Missionary Herald*, and certainly a great many young people who do not know about *The Quest*. Will you pass this copy of the *Missionary Herald*, and future copies of it, on to someone you know, and will you see that the young people in your church know about *The Quest*, that the leaflets we send out—like "Introducing the B.M.S."—are used in your church, and that the posters are displayed?

In so doing you will be helping the Society to make known the wondrous story of the extension of Christ's Kingdom in our world today, and so encouraging informed interest, sacrificial giving and intelligent prayer support.

If we can help you with sample copies or other literature, please do not hesitate to write to:

The Baptist Missionary Society,
93 Gloucester Place,
London W.1.

READ

the July issue of

THE QUEST

for thinking young Baptists

Price 6d only

Copies from:
The Manager, Carey Kingsgate Press Ltd., 6 Southampton Row, London, W.C.1.

THE CHURCHES OF INDIA

By K. F. WELLER

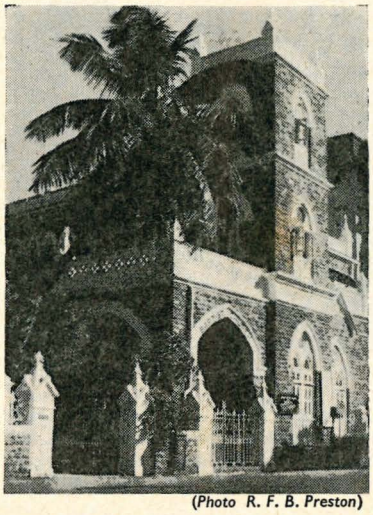
Part I. ORGANIZATION AND OPPORTUNITIES

A STUDY of the churches of India within the B.M.S. field is one of great contrasts and diversities. Of the 650 churches, some were established during the period of the regime of the mission, and of these some have been in existence for a century or more. There is a comparatively small number of city and urban churches. Predominantly our churches are among the tribal and backward class groups.

It may help if we attempt to get a clear picture of the organization of our churches in India. The chart at the bottom of the page gives this.

The extent of local autonomy varies in different areas. In some cases the churches hold on tenaciously to a great measure of local independence. This is true to a great extent of some of the older churches, but even here there is a growing co-operation with the District Church Unions to which they are affiliated. In the "newer" areas (where the churches have been in existence for about fifty years) there is a greater sense of inter-dependence.

The Council of Baptist Churches in Northern India was organized in 1957. It was decided that only integrated church bodies could be accepted as full members of the National Christian Council. Missionary societies as such are affiliated on a different basis, and do not have full membership rights. Also it was felt that the time had come when the work of the councils and unions should be co-ordinated in a more definite church body. Significant progress has been made, but we must guard against the C.B.C.N.I. being merely a centre for the distribution of the B.M.S. allocation. It needs to take an increasing responsibility for the overall development of the work, especially in fostering the evangelistic outreach in the different areas, the recruiting and training of the ordained ministry, and the development of an adequate lay ministry. It needs also to give close attention to the matter of stewardship in order to raise an increasing amount of local income and a more effective participation of the churches in the total mission of the Church.



(Photo R. F. B. Preston)

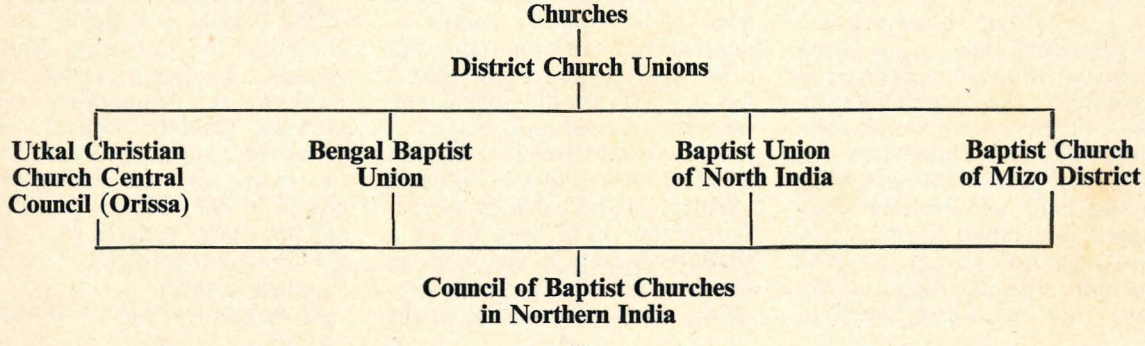
Bombay Baptist Church

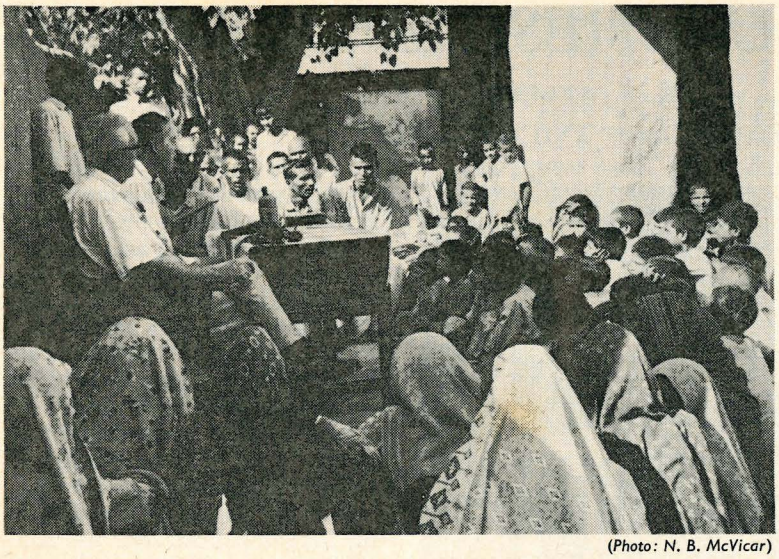
Now we have a clearer idea of the organization, let us consider some of the important aspects of the life and witness of the churches. The first impression that is gained of the churches in India is the unprecedented and unlimited opportunities in some areas. Let us look at these centres of growth.

Growing keenness

In the West Dinajpur district (Bengal Baptist Union), where there are 77 churches among the Santals, over 25 have been established within the past five years. The Baptist Church of Mizo District has its own mission field among neighbouring tribes. A very encouraging feature is the growing keenness of the young people in this evangelistic opportunity.

Perhaps it is in Orissa that the Society and the churches are


Churches
District Church Unions
Utkal Christian Church Central Council (Orissa)
Bengal Baptist Union
Baptist Union of North India
Baptist Church of Mizo District
Council of Baptist Churches in Northern India



(*Photo: N. B. McVicar*)

A gathering of Christians in the village of Dhikana in the Baraut area of North India. Rev. K. F. Weller is sitting on the raised platform on the left and Rev. R. C. Bennett, the Baraut District Supervisor, is beside him

confronted with our greatest challenge. For the past three years there have been on an average 1,300 baptisms each year. In the Kond Hills a great movement of the Spirit of God has broken out, especially among the Konds. Literally hundreds of people in scores of villages are pressing into the Kingdom. In one year twenty new churches were formed.

Mighty movement

In July 1961 I was present in the mid-year meeting of the Kond Hills Church Council, and we were thrilled to see a group of representatives from these churches who were welcomed as members of the Church Council. Most of them were young men. Since then this evangelistic opportunity has been gathering momentum, and we are challenged to a point of embarrassment as to how we can cope with the demands made upon us. We have not witnessed such a mighty movement in India for many years. The churches in the Kond Hills are straining their resources to make a worthy financial contribution to meet this demand. Christ has set before us an open door, and we must not refuse to go forward with faith and courage.

Partners

It is the same story in the West Utkal area. When in 1952 I left Balangir for work elsewhere there were eighty churches. Today there are 148. The steady flow of converts comes from what were formerly known as depressed classes or *harijans*, but it is encouraging to note that a few converts are now being won from the caste groups.

In 1952 the Disciples of Christ Mission (U.C.M.S.) became partners in the work in Orissa. So far they have been taking a share, especially in the work in the West Utkal area, but in view of the new opportunities in the Kond Hills they are planning to take a greater share in the work there. As we look back we can see how the hand of God was guiding us in working out this form of partnership.

The mother church in Cuttack has its own mission field in that district. About 100 miles away work has developed among people belonging to the sweeper caste. There are two organized churches, and in the past few years some converts have been won from a number of neighbouring villages. One of the most significant facts is that last year eight people from a caste group were baptized, and seven more are asking for baptism. The Cuttack church is bearing the main financial burden of this piece of work. As the caste people see the transforming power of Christ in the lives of those whom they despised and treated as outcastes some of them are being drawn to Christ and His Gospel for salvation. We dare to hope that this movement among some of the caste groups may increase.

Encouraging results

In West Ganjam another co-operative effort is being worked out. The churches associated with the Canadian Baptist Mission and that Mission itself are co-operating with us in an evangelistic effort in an area where there is a large number of Kond and Saoro villages. This co-operative effort is already yielding encouraging results.

In all these areas the spread of the Gospel is along the lines of family relationships. These churches are being carried forward by the inspiration of a growing Church. Growth inspires enthusiasm, because the Christians are now seeing the power of the Gospel at work, and have a real concern to spread the Good News which has meant so much to them.

(*To be continued next month*)

Serious Obstacle to Baptism in China

A serious new obstacle has been raised to the baptism of new Christians in Communist China, according to information received by the Board of Missions of the Methodist Church in New York.

The board reported that the name of the candidate for baptism must now be sent to the Office of Religious Affairs, where it is checked against the lists of landowners, counter-revolutionaries or "culprits from labour reform". After that the pastor must guarantee that the candidate will not do anything against the government after he is baptized.

A refugee recently arrived in Hong Kong, formerly a pastor in Canton, was quoted as saying, "No one can guarantee that tomorrow he himself will not break some new law of the Chinese Communists, much less that someone else will not." For that reason, he said, pastors are hesitant to accept responsibility for the baptism of converts.

We Hope We Shall Receive Some More

The following letter was recently received at the Mission House from Rev. Georges Tomatala of Thysville, Congo:

"In the name of the church of Thysville, and in the name of the entire E.B.B.F. (Baptist Church of Lower Congo) I have permission to write this letter to you.

"We thank you for the goodwill which you have shown in sending exercise books for our Bible school, and wool and bandages, gauze, etc., for our Dispensary. We are very happy to receive these things from you and we hope we shall receive some more."

Two loads of Wants, of one-and-a-half tons each, were recently sent to Congo through the Congo Protestant Relief Agency. The gifts consisted of bales of vests, pullovers, knitted blankets, cotton dresses, shirts and shorts. There were also boxes of medical supplies. Some missionaries have taken back tea-chests containing school equipment such as exercise books, pencils, chalk and rubbers. Mrs. C. A. Couldridge took a medical box with her when she returned recently after furlough. This she found of great help in the work of a small dispensary.

Six boxes containing blankets, knitted garments, medical supplies and some second-hand clothes have been sent to the hospital at Chandraghona, East Pakistan. These things can only be imported through the Church World Service after a permit has been received from the Pakistan Government.

Two boxes were sent to Miss Dorothy Smith in Rennies Mill, Hong Kong. She writes, "I suggested we might open the boxes. It was like a lucky dip, with another nurse and me delving down and coming up with all sorts of interesting things. All the surgical stuff is particularly useful, but we were especially pleased to find the crêpe bandages."

Second-hand clothing which cannot be sent to the Field has been given to Oxfam.

Owing to government regulations, the old pattern of receiving parcels from the churches and sending them direct to missionaries on the field is no longer possible. All goods have to be sorted and repacked.

The B.M.S. is in need of old but usable tin trunks in which Wants can be packed.

Books For Children

Ayo and Her Friends by Joyce Cook (E.H.P. 3s.) consists of six short stories about children in West Africa, with pictures to paint.

Haunted City by Cyril Davey and *The Stolen Staff* by Rosemary Goddard (E.H.P. 2s. each) are two in the new Adventure Books series. These stories are set in South India and West Africa.

At Vellore

There are now two B.M.S. missionaries working at the Christian Medical College and Hospital, Vellore, South India. Miss M. E. W. Carrol sailed for India last October and is already working in the Department of Clinical Pathology at Vellore.

The hospital, set in beautiful surroundings among the hills of South India, is a large and busy place, which is continually being expanded.

Miss Carrol is already facing problems in her new work. She is in charge of the Blood Bank, for which there is always a shortage of blood. She has also been asked to try to improve the standards of techniques and the standard of work of the technicians.

The other member of the Vellore staff, seconded by the B.M.S., is Dr. Gwenda Lewis, the consultant anaesthetist, who has served at Vellore since 1947.

Don't Leave Us Quite Alone

"Lord, we did want to be independent, but don't leave us quite alone," was an African pastor's prayer she had heard at the time of Congo independence, said Miss R. W. Page.

She used it as an illustration to emphasize that the Baptist churches in Congo still require missionary help. They have asked for over fifty new missionaries this year.

Penny Blacks For Sale

The B.M.S. Foreign Stamp Bureau has a number of "Penny Blacks" for sale. The Penny Black was the earliest postage stamp ever issued.

If you write quickly you may obtain information about the condition of the stamps and their price from:

Rev. W. S. Davies,
B.M.S. Foreign Stamp Bureau,
30 Grange Crescent,
St. Michaels,
Tenterden, Kent.

TRAINING SCHOOL FOR PREACHERS AND PASTORS IN A TROUBLED LAND

By ROY D. ROBINSON

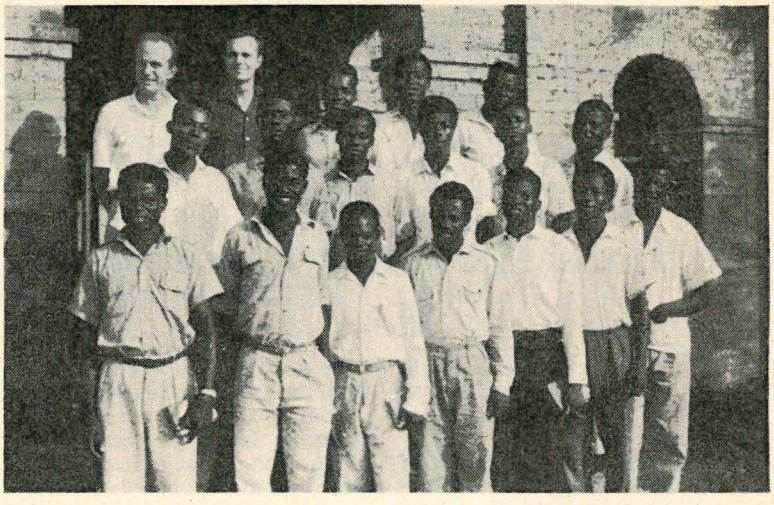
CHRISTMAS 1963 was a new landmark in the story of the Grenfell Training Institute at Yalemba. For then five men completed (and were the first ever to do so) our new three-year course of pastoral training.

Ecole Grenfell (as the Training Institute is known in Congo) was founded in 1947 explicitly to train men and women for the ministry. At first, the emphasis tended to be on the teaching ministry, for the inception of E.G. coincided with the subsidization of Protestant education by the Belgian administration. This involved the B.M.S. in a tremendous programme of expansion of our primary schools for which the first requirement was trained school teachers.

One task

It needs to be understood that teaching and evangelization were regarded not as contraries but as different facets of the one task; so that the students at Ecole Grenfell were from the outset trained as much for the work of the churches as for school teaching. Inevitably, however, as the standards required for teacher-training rose and Ecole Grenfell was obliged to accept ever younger men for this training, the theological interests tended to be, by comparison, neglected. Clearly, neither the *Cours d'Apprentissage Pedagogique* nor the *Cours Normal* (three or four year course of teacher training) answered the particular need of the Church for better-trained personnel.

To meet that need, Rev. Ray Richards launched a Bible School with a course of two years' duration. Useful as was this course, neither the staff of Ecole Grenfell nor the Church of the Upper and Middle River areas were satisfied that this should remain the summit of Ecole Grenfell's pastoral training. As the winds of change swept Congo towards independence, so it became evident that the Church had urgent need of both more and better-trained ministers than ever before. It was decided therefore to start a new three-year course in theology, due to commence in September 1960.



Rev. J. Van der Veen and Rev. R. D. Robinson outside Yalemba Church, with theological students

Under difficulties

Because of the troubles consequent on Congo's accession to independence, the new course finally got under way, amid tremendous difficulties, in January 1961 (hence our Christmas-time leavers; three more will complete their course at the more normal time, June, this summer).

There has been some discussion, and even controversy, as to the exact place and function of the *Cours de Theologie* (as our present course is known), particularly in relation to the Theological School at Kimpese. Still, today, a candidate for the ministry from the Baptist Church of the Upper River, if he is of sufficient academic standing, will be sent a thousand miles to Kimpese. The Kimpese entrance requirement, of a minimum of three years' secondary education was officially accepted some years ago as the norm for theological training that would lead on to ordination as *pasteur*. As an eventual target, this requirement was generally acceptable; but others could not accept this as practical for the present.

If by ordination to the pastorate is implied sole authoriza-

tion to baptize and conduct the Lord's Supper, then the requirement was set too high—for to insist on it would be to deprive the great majority of church members of the sacraments. In the vast area between Yalemba and Stanleyville, in which are at least 15,000 church members, there is at present only one Kimpese-trained ordained *pasteur*. Moreover, in these facts and figures lie the justification for Ecole Grenfell accepting into its *Cours de Theologie* candidates having considerably less than the required minimum. The multitudinous Christians of the Baptist Church of the Upper River and of the Middle River cannot be left bereft of an adequately trained ministry.

Sixteen students

Time alone will prove whether the venture of Ecole Grenfell's *Cours de Theologie* is truly justified and useful to God. The majority of the sixteen students (the number in session at Yalemba until Christmas 1963) had completed either the two year Bible School or the *Cours d'Apprentissage Pedagogique* on top of the basic primary schooling. With the exception of two or three who have simply lacked opportunity, these men are not "bright" academically. But what they lack academically, they make up in quality of character, in devotion to Jesus Christ, in years of experience in the work of the church in which they have already given proof of their faithfulness. Some are powerful in their preaching: some thoughtful and reflective. All are quite spontaneously called *pasteur* by their co-students in the secondary school.

During the three-year course, a certain time is spent on general subjects, with emphasis on French and arithmetic (leading to a short course in church accountancy!) and one or two horizon-widening subjects such as geography and agriculture. But the majority of the time table is given to all the subjects normally followed in a theological college (except for Greek and Hebrew): Old Testament, New Testament, Church History, other religious faiths (including Communism), Christian doctrine, theory and practice of Christian worship, pastoral theology and homiletics.

Preaching practice

Each Wednesday sees the students setting out to one of three local villages for preaching practice. Each in turn preaches before the village congregation swelled in number by his classmates, finally to receive a criticism by Mr. Richards. The senior men are on the preaching rota of the Yalemba Church. The juniors conduct services in local villages, take their turn at the Yalemba prayer meeting, and teach in the Sunday school.

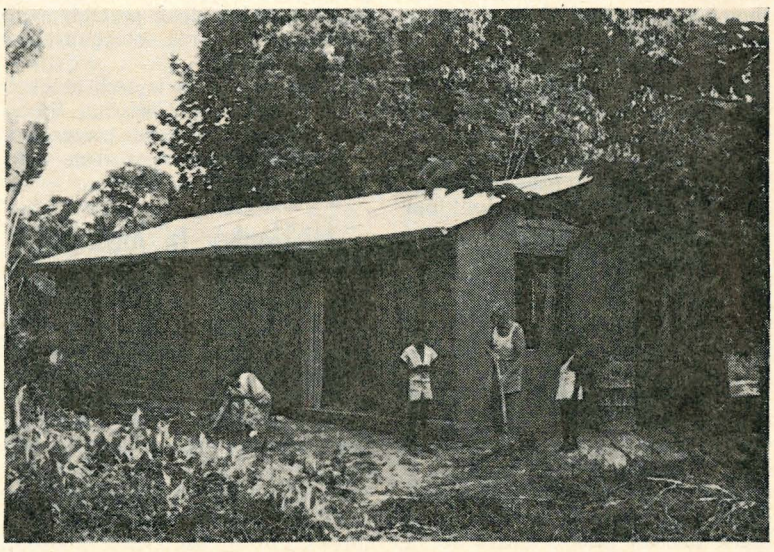
All but one of our students are married, some with large families. Their wives are very active in the Yalemba community. Although much encumbered by household chores and by their many babies, they also come to school on four mornings per week. Some come to E.G. barely literate, so much time is spent on the three R's. For these and others more advanced, Bible study is the first subject on the curriculum, followed by notions of hygiene, nursing, child-care, and knitting and needlework. Perhaps the most effective thing is in the close personal relations between students' wives and missionary wives established in this Women's School.

What has been most thrilling to colleagues at Yalemba has been to perceive almost visible spiritual growth among most of these students.

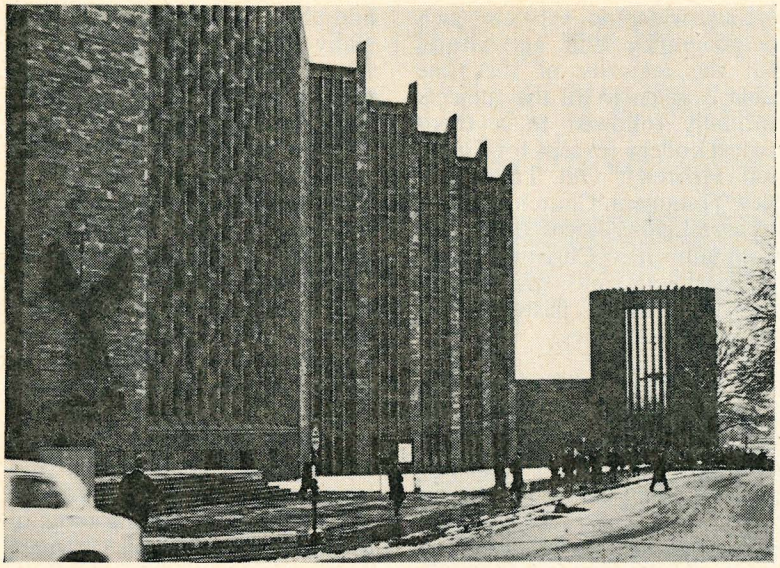
Preparation ended

Now, for five of them, and shortly for three more, the time of preparation is ended. Three are already established; Marc Botondo at Yakusu where he temporarily replaces Pastor Samuel Lilemo (at present in this country), Edouard Bagoma at Yalikina, and Michel Mwege at Lingungu. Plans for stationing

(*continued on page 109*)



Dr. and Mrs. J. F. Carrington with African schoolboys outside their new house at Yalemba



A general view of Coventry Cathedral. There will be a B.M.S. exhibition inside the Cathedral for two weeks in July. The exhibition has been prepared by the Audio Visual Aids Department of the B.M.S.

A CHRISTIAN

During 1963 the Baptist Mission Press, Calcutta, printed 40,345 books and 43,377 tracts and leaflets. Most of this work was done for the B.M.S. and the Scripture Gift Mission.

The *History of the Medieval Churches* by Mahendar Chandra Chakravarthy and *Palestine and the Bible* by Dennis Baily were printed in Bengali for the Bengal Theology Literature Committee. Other books printed in Bengali were *Humility* by Andrew Murray, *Kruser Katha O Dhyan* by P. K. Adhikari, *Bible Stories*, *Pilgrim's Progress* (part 2) and *A Brief Life of Sadhu Sundar Singh* by J. H. Rowlands.

There has been a steady demand for the late Rev. L. Bevan Jones'

EVERYTHING IN SHORT SUPPLY IN CONGO

Missionaries who have just returned to Thysville, Lower Congo, after furlough, send this report of their reception and of the shopping facilities there at present.

"People are friendly and genuinely glad to see us again. Among the educated people there is a desire for a peaceful government and a return to some measure of prosperity. Every prayer uttered includes a supplication for 'our country' and 'our leaders'.

"There are several shops in Thysville, and although prices vary somewhat, the contents of each shop are the same—Lux toilet soap, coffee, local produce, powdered milk from the U.S.A., Holland or Denmark, and tins of chicken (gifts from America to be sold at controlled prices.) A reel of cotton or a box of matches is treasure trove. Cloth for women's garments can only be bought at black market prices. There are a few men's shirts available of cheap cotton, very poor material.

"Our baker friend supplies us with pale grey bread at twice the price we paid before we went home. Fowl pest has dealt severely with chickens in our area, so eggs are not easily obtained.

"The bookshop is well stocked with Bibles and Christian literature. Renewing stock presents a difficulty because most firms want to be paid in hard cash."

Missionary In Australia

End of a Beginning by Margaret Ford (Hodder 21s.) is a story which captures the spirit of the modern pioneer in the Australian outback. It tells of seven years' patrolling by an Australia Inland Mission pastor and his wife in the north of Queensland—"the forgotten top end of Australia".

The story, written by one who has a delightful sense of humour and sincere love for her country, depicts a fascinating aspect of Australia Inland Mission work.

There Is No Wailing

To speak of "The Shadow of Death" in a land like Congo is an anomaly. Death is no shadow there; it is a grim reality. Missionaries in Thysville, Lower Congo, say that not a day goes by but some member of the Christian community brings news of sorrow, sickness and want.

Woollen vests and blankets are distributed to those who cannot afford adequate clothing. Pencils and notebooks are provided for some village teachers. Medical supplies help in the treatment of malaria, conjunctivitis, coughs and minor accidents. But what can be done when, for no apparent reason, a little child collapses and dies in its mother's arms?

The only comfort, comments a missionary, is to note the contrast between a Christian and heathen family when struck by tragedy.

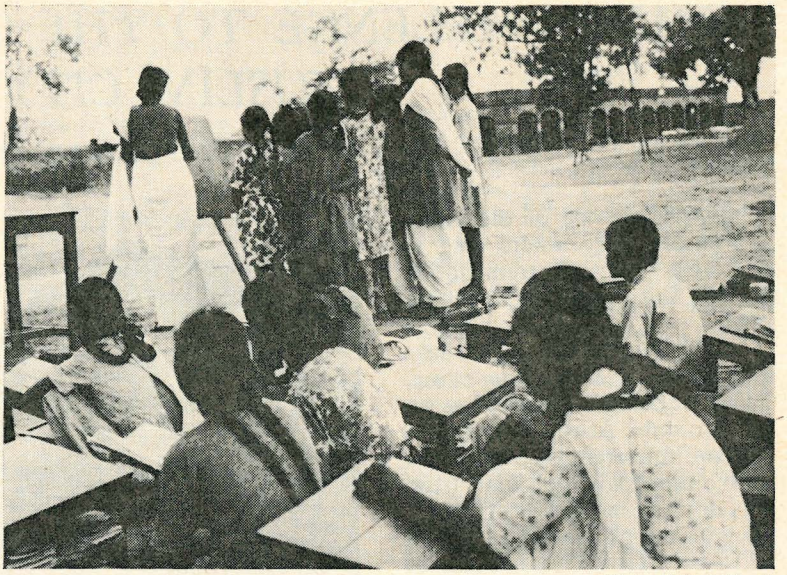
In a Christian family there is no wailing, no palm-wine drinking, no dancing or frenzied shrieking and rolling in the dust. Instead there is prayer with the pastor and Christian friends, quiet hymn-singing and the acceptance of sorrow because of Christ, who has granted eternal life.

PRESS REPORTS

Christianity Explained to Muslims, of which the Press holds the copyright.

The task of printing the revised Bengali New Testament received constant care and attention throughout the year. The manuscript took seven years to prepare. The 5,000 edition runs to 590 pages and approximately two tons of paper. The first 1,000 copies of each completed forme were ready for collection by the Bible Society just before Christmas as promised. Art pulls of each forme have been supplied to the Bible Society so that a further edition may be printed by the offset process.

The Press is at present working on the Sora New Testament and the Tibetan New Testament.



(*Photo: N. B. McVicar*)

A class in progress at the Salamatpur Girls' School, Palwal, India

New Books For You To Read

Small Corner by Peter Bellamy (L.M.S. 3s. 6d.) is a collection of incidents in the life of a missionary in Madagascar. This little book, written by one who has a keen sense of humour, gives a lively picture of the needs, the discouragements and thrills of missionary work.

Thinking Things Through (S.C.M. Press 2s. 6d. each) is a series of books for young people explaining the meaning of Christianity and Christian principles on such things as politics, race prejudice, and stewardship. These books, written by people who know how teenagers think, can be recommended to all who think about Christianity.

Family Church: The Household of God by P. Gwyn Filby (Independent Press 6s.) is a restatement of the Family Church ideal as it has been understood and applied to the Congregational churches.

Rev. P. Gwyn Filby has had experience of Family Church in a number of churches, and he seeks here to provide an ordinary minister's impression of the Family Church concept as it works out in the local church.

WHERE SUPERSTITION PREVAILS

"What will be, will be," is a remark typical of an attitude of mind prevalent in India. Many people are living in extreme poverty, dirt, hunger, fear and superstition. These conditions add up to chronic bad health and a sapping of all one's energy. It is understandable, therefore, that what little energy one has should be used in a vain effort to ward off the inevitable by means of superstition and the use of charms.

A missionary nurse who has been visiting homes in Palwal, providing medical care and delivering babies, is amazed at the superstitions that surround childbirth. Even in the coldest weather a baby wears no clothes until it is six days old. Then it may be given a little shirt, and at the same time charms are fastened to its neck, wrists, ankles and loins to protect it from evil and sickness.

Recently the women of Palwal paraded the streets in their best and most colourful clothes, carrying brass dishes containing delicacies prepared for the gods. They placed a little of this food at each of the local shrines, singing and chanting as they went.

By these means the women hoped to protect their families from smallpox, which spreads easily in the warm weather. The public vaccinator goes to Palwal regularly and it costs nothing to be vaccinated against smallpox, but the protection of the gods must be sought as well.

Much could be done to relieve conditions like this by regular teaching on health and hygiene and by small improvements to the home which would not be expensive. But much time and patience is needed, and a great understanding of the people, of the way of life they lead and the difficulties they face.

A POPULAR NEW LEAFLET

"INTRODUCING THE B.M.S."

contains much information about the work of the Society today.

It is available on request.

Send for it now!

From: *The Home Secretary, B.M.S., 93, Gloucester Place, London, W.1.*

THE CHALLENGE TO THE CHURCH IN A MUSLIM CITY

By SUSAN M. LE QUESNE

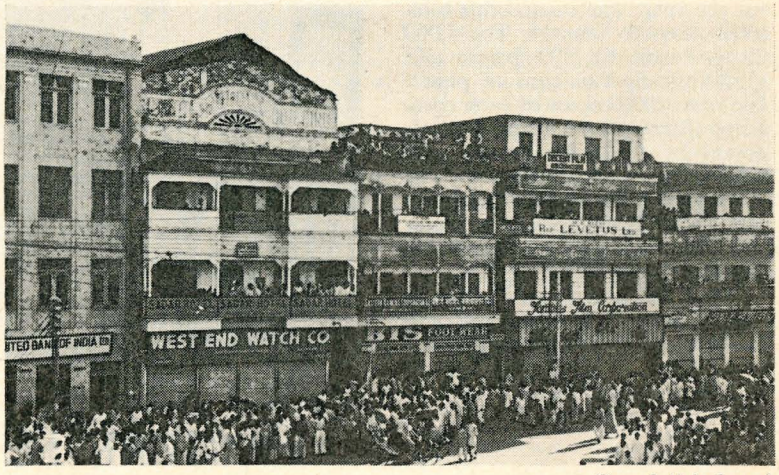
DACCA is one of the many cities today where one is conscious of a tremendous growth and development taking place.

In 1947 the countries of India and Pakistan came into being, Pakistan being established as an Islamic state. At this time Dacca was an important district centre with a university, but apart from this nothing more, but in 1947 it became the provincial capital of East Pakistan. This has led to the growth in Dacca of many new office buildings, governmental and private, the development of industries, the expansion and institution of educational establishments of all kinds, and a tremendous increase in the population which has led to the building of many new flats and houses. In Dacca Municipality, an area of eight square miles, about half a million people live—a crowded thronging city.

Ten years ago the seven-mile drive to Dacca airport was mostly through open countryside, now it is as good as built up the whole way.

Other Missionary Societies

Apart from the B.M.S. there are various other Protestant missionary societies working in Dacca, and we have happy relations with them. In Dacca is the seat of the Anglican Bishop of East Pakistan, and there are American Southern Baptists and the Assemblies of God Mission working in Dacca also. These latter two have not been working in the city for very many years, and their chief emphasis is on work in book-rooms, where religious and secular reading material is available for anyone who wishes to come in and read; and also they hold regular services planned to attract the Muslim.



(Photo: S. M. Le Quesne)

A Moharram procession in Dacca, East Pakistan

A strategic site

The B.M.S. has been working in Dacca for many years, and in the church there is a tablet to William Robinson, one of the original Serampore missionaries, who came to Dacca. During the years, the work carried on in Dacca has seen various changes, and now, faced with the challenge of Islam, more changes have been necessary. The Regent's Park Hall is used as a book room, where daily many folk come in to read, where questions are asked, and contacts made. Occupying a strategic site on a busy corner in the old city, it is a place with many opportunities for this kind of work.

For many years on the mission compound there has been a hostel for university students, where some of the present leaders of the Baptist Union of Pakistan first learnt of Christ and His saving power. But during the past twelve months this hostel has been closed, and the premises converted for use as a Pastor Training Centre. The Church in East Pakistan is faced with a great dearth of pastors; men to shepherd the flock, to build up the Church, to lead the people in their own villages and to witness to their non-Christian neighbours. Because of the present impossibility of obtaining visas for men to go to India to receive training, this need has become more pressing and urgent. The aim is to provide a training for men to be pastors to their own people, and to be equipped and trained to meet the challenge of Islam.

Thirst for education

With the present great thirst in Pakistan for education, more and more young people come to Dacca to continue their studies,

among them there is a proportion of Christian students from mission and government schools. These young people come into an environment that is completely new for most of them, and usually they live in Muslim hostels where they are a very small minority. These students are faced with many temptations and problems, and perhaps may be apt to question values and truths always believed and accepted before. At this time they need the help of a friend, and the security of having someone to whom they can turn, they need to have their ties with the Church strengthened, and to feel that the Church does not forget them, but is concerned for them.

In the Dacca of today, a city in a Muslim country where 80 per cent of the population are Muslims and 0.3 per cent are Christians, there are many opportunities and challenges facing the Church.

Help needed

The Church needs help in order to be able to meet the challenge of this situation effectively, and so the challenge comes to each one of us. Parts of Dacca take us back to the time of the Moghuls, and parts take us forward into the future, where, God willing, we pray that the Church may play an even greater part, and bear a brighter and more vital witness.

Miss Susan Le Quesne with a Sunday School class in Dacca, East Pakistan

The Revised Bengali New Testament

Many churches and missions have co-operated in the work of producing a revision of the Bengali New Testament.

The B.M.S. has had a major share in the project through Rev. H. M. Angus, who, on loan to the Bible Society for part of the time, was entrusted with the task of the production and preparation of the revised version in 1956. It proved to be a seven-year task. Working with him was a Consultative Committee of some 35 members.

Carey was the first to produce a Bengali New Testament and Baptist missionaries have followed in his footsteps. William Yates and John Wenger were two of those who thus laboured. George Rouse was another.

It was thus fitting that the Bishop of Calcutta and Metropolitan of India, the Most Rev. Lakdasa De Mel, described a meeting at which the revision of the Bengali New Testament was to be dedicated as "a proper Baptist occasion."

The meeting for the "launching" of this version was held earlier this year in one of the principal Baptist churches in Calcutta. It was attended by a good company representing many churches and missions; several had assisted as members of the consultative committee.

In addition to Bishop De Mel those taking part in the meeting included Rev. C. Arangaden, Translations Secretary of the Bible Society of India and Ceylon, Rev. D. William Stewart, Principal of Serampore College and Rev. Lionel North, minister of the church.

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THE B.M.S. ILLUSTRATED REPORT FOR 1963–64

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From:

The Baptist Missionary Society,
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INDIAN TRAIN JOURNEY

By WENDY POWELL

IT is four-thirty. The train is due to leave in ten minutes. I have found myself a corner in a third-class compartment and am trying to stow my bag under the seat. This carriage is meant for forty people; at the moment there are about sixty in it, and more are climbing over us every few minutes. Matters are somewhat complicated by a table which someone has stood in the gangway. It is so placed that neither of the two doors will open properly. Those who cannot come through the door climb through the windows which have no bars. And those who get tired of waiting for someone to move at the door which opens on the platform, come round the train and climb up "some other way".

Right on time the steam engine puffs off with its overloaded coaches. We squeeze ourselves into more comfortable positions and the children climb over us one by one to visit the toilet.

Next to me

Sitting next to me is a ragged and withered looking village woman. She is fascinated by my watch. She has never seen one before nor does she have the remotest idea of how to tell the time. I explain as much as I can —matters are not easily explained when one person's Hindi is only a year old and the other speaks a village dialect anyway. However, she understands what the position of the hands of my watch will be at five o'clock. She keeps staring at the watch—what attracts her most is the sweep of the second hand which, as she keeps muttering in amazement, goes round and round all by itself.

The lady opposite is better educated. She has seen Arabic numerals before, and starts asking me questions. "How much did it cost? Where do you live? What work do you do? How much do you get paid? Do your mother and father live with you? How did you come here? Oh you are a Christian! What is the religion about? Jesus Christ? What language is it in? Do you worship this Jesus? Do you do *puja* (idol worship)?"

Somebody else gets tired of all the attention one person is getting and starts off on a new track which has all the occupants of the coach agog.

"Have you got any children? No? (Groan of sympathy all round). Why not? Not married! How old are you?"

Bewilderment

All the women in the carriage shake their heads in bewilderment. They were all married at sixteen or even earlier. Many of them are not much older than I am, and are already thinking about marriage arrangements for their own daughters. Some of the children who attend our school at Gaya are already married. Nobody can understand why I am not!

The women begin talking among themselves, and I am left in peace for a while. I have been to Patna shopping, as Gaya, though a town with a large population, has few shops which could supply our strange European wants.

I am not in any position of authority at school, just teaching a little to keep myself from getting too bored with the endless language study. I am teaching English and Art to Class Seven, the top class, girls aged between eleven and fourteen. I am really designated an Evangelist and in this capacity I teach in the Sunday school which is held at the school and is for Hindu children only.

Tremendous opportunity

This, combined with the Scripture teaching given in school hours from syllabuses which I have prepared, is probably the only contact with the Gospel some of these children will ever get. It is a tremendous opportunity and responsibility. On Sunday evening I have a Bible Class for children of the Christian community, and once a week, when my turn comes, I help at the services we take in the leper asylum.

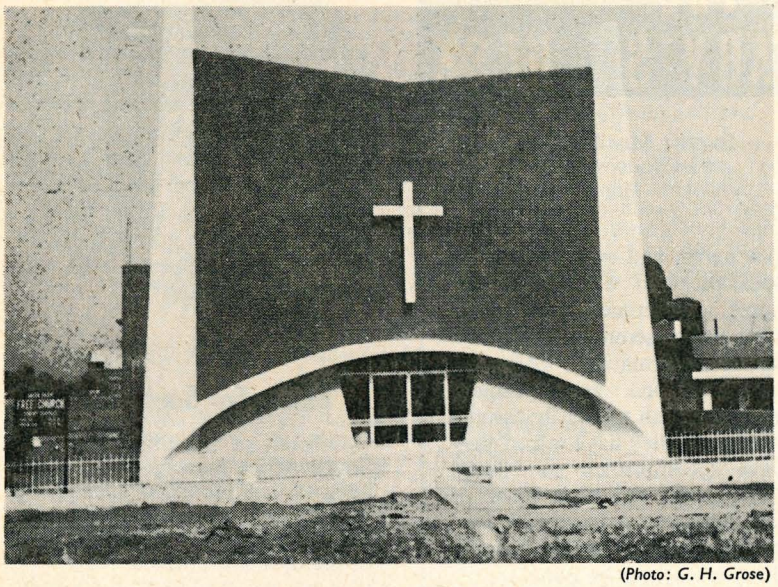
Ten minutes' walk from our bungalow Gaya town ends, and rice fields peppered with tiny mud villages stretch endlessly away. Have these villages ever heard the Gospel? No one knows. But we are hoping that, with the help of the young people of the church, we may be able to tell them the Good News.

There are some villages thirty miles away where we have been preaching for many years, and there are many Christians there, especially in the small village called Mahauli De. The son of the first converts from there is going to theological college soon, and his little sister is at our Patna school. She has just begun there, and it was her first time out of the village, her first bus and train journey—and the first time she had ever worn a frock!

My thinking is interrupted by the man opposite, who has been involved in an accident and

(*continued on page 110*)

Modern Church in Delhi Suburb



(*Photo: G. H. Grose*)

Green Park Free Church, New Delhi, which was opened on Palm Sunday this year

"Why, it is more modern than anything I have seen in Britain!" This was the first reaction of a keen B.M.S. supporter from Wales when he saw this church which has been designed by Indian architects.

The church, plus an almost completed manse, are built on land bought through local subscriptions collected by members and friends of the Parliament Street Free Church, New Delhi.

Within a radius of two miles of the new church stand a dozen new housing estates, plus the biggest medical research institute and the largest College of Engineering and Technology in India.

The church and manse have been constructed at just under £13,000. The local church, the Baptist Missionary Society and the Methodist Missionary Society have each supplied a third of the cost. The B.M.S. has not been able to give the whole third as a gift, but a loan of £3,000 has been made. These gifts and loan have been received with gratitude.

The imposing facade in the picture hides the fact that the Church Hall, which should form the upper storey of the building, has not yet been constructed. This will cost about £5,000 and is the next phase to be attempted when the financial situation permits.

Too Many Tigers!

A family of tigers has recently caused some excitement at Udayagiri in the Kond Hills of India. The tigers have made their home on a hill about a mile from the Moorshead Memorial Hospital, half a mile from the village.

The male tiger was first seen when it killed three cattle one afternoon. Since then it is reported that seven more animals have been taken. Some women out collecting wood spotted some cubs, and, realizing that the mother could not be far away, they dropped their wood and fled.

The only two local gun-owners seem to be in no hurry to go out for the tigers, so the staff of the mission station have had some watchful nights.

Brian Windsor, hospital manager, writes that as he only possesses a Nepali knife which would only be effective in close fighting, this is one animal which he will not volunteer to hunt!

★ ★ ★

To Educate — To Be Servants Not Chiefs

The aim of the new Protestant University which opened in Stanleyville, Congo, last autumn, is "to educate the youth of Congo morally, spiritually, intellectually and physically to be the servants of the nation." These are the words of Rev. Pierre Shaumba, General Secretary of the Congo Protestant Council, who performed the opening ceremony last November.

He said that the University did not aim to educate young men to be chiefs who would treat their brothers badly, but servants who would love and help them and, above all, fight for them against the ignorance and sickness which still reign in Congo.

Because Congo is in the centre of the continent of Africa, the new university will be an international one. But, says Mr. Shaumba, "we do not want racial discrimination: we are one."

Training School for Preachers and Pastors in a Troubled Land

(*continued from page 103*)

Francois Mokili and Bernard Basila in Stanleyville unfortunately fell through, so we wait to know where they will work. At the end of June three more will leave Yalemba; Ambrose Enguta and Emil Nkele for Bolobo, and Leonard Etoko for Lingungu. We hope that in September they will be replaced by other young men who, having responded to the call of Jesus, may come into a new first-year in theology.

The *Cours de Theologie* of Ecole Grenfell is as yet in its infancy. Undoubtedly, the entrance standard will have to be raised, classrooms and living quarters built and a library established. But primarily its reputation will be determined by the quality of ministry exercised by these first men to be trained there. Will you pray for them, that they may prove to be fervent preachers and faithful pastors of Christ's flock in a troubled land?

From the HOME SECRETARY'S DESK

Baptist Mission House,
93 Gloucester Place,
London W.1.
July, 1964.

THIS year I seem to have been involved in an unusual number of conferences. It began with the Conference of the Men's Movement at Swanwick last March, with its theme "The Living Word." Then came the Conference called by the Baptist Union of Great Britain and Ireland with its opportunities for group discussion and its consideration of the purpose, function, structure and composition of our Associations.

Next followed a short conference at Griffithstown, South Wales, when the members of our Welsh Sub-Committee met with representatives of the churches in the district to consider ways and means of increasing support and interest for our work. Last month the Conference of Missionary Societies in Great Britain held its annual meeting at Swanwick, twelve representatives of the Society attending.

Next month I hope to be present at and take some small part in the European Baptist Federation Congress at Amsterdam and the meetings of the Commission on World Mission and Evangelism and the Executive Committee of the Baptist World Alliance.

It has been well said that this is an age of conferences. But what do they really accomplish? There is much to be gained from meeting together and exchanging ideas. It can be stimulating to listen to speakers with whom you agree, and even more so to speakers with whom you disagree. Conferences make possible the dissemination of most useful information. There is, however, one great danger. People can all too easily assume that when they have talked they have accomplished something. Conferences can be a waste of time if they do not lead to action. When the talking has ceased there is work to be done.

Much has been gained in many places by the holding of missionary conferences. Auxiliary secretaries have called together the church missionary secretaries and other interested people. Questions such as: How can we stimulate greater response from our people in prayer and giving? How can we encourage our churches to use the aids provided by the Mission House? and so on, have been discussed. Then plans have been laid and carried through.

There are two subjects before us now which warrant much thoughtful and prayerful discussion: How can we secure a worthy response to the Medical Missions Appeal? How can we secure such a dramatic increase in giving to the B.M.S. that its financial needs for the year will be more than met?

Yours sincerely,

A. S. Clement

Indian Train Journey

(*continued from page 108*)

intends that everyone shall know all about it, down to the last gory detail. The wooden slats of the seat are beginning to feel very hard after nearly three hours. I shall be glad to reach Gaya; there are three things I must do before going to bed—have some supper, bath and conduct a flea-hunt!

Bibles For South Africa

Officials of the Bible Society in South Africa meeting in Johannesburg have announced a campaign to raise the annual distribution of the Bible from 800,000 to 2,400,000 in the next three years.

THE

BAPTIST TIMES

Keep up-to-date by reading news of Baptists at home and overseas. B.M.S. news announcements and articles appear regularly in *The Baptist Times* with the co-operation of the Society's home and foreign staff.

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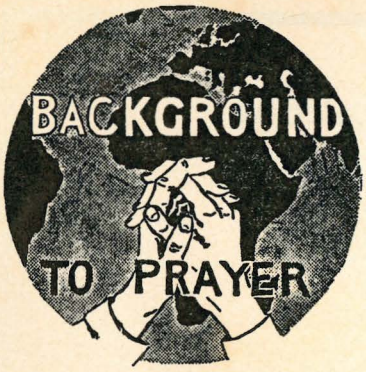

(Based on the Prayer Calendar)

There are 266 Baptist churches in Jamaica, served by 47 pastors. There is a great need for young people to train for the ministry. At present sixteen students are studying at Calabar College. Last year three completed the course and took up pastorates in the Bahamas and in Jamaica, and two new students were enrolled.

The Jamaica Baptist Union, in co-operation with the Southern Baptist Convention of America, has inaugurated a five-year programme of Church Development. The theme for 1964 is "Jamaica Baptists Advance in Stewardship".

For Trinidad

Baptist work in Trinidad has made notable progress during the last year. This is particularly evident in the work of the Cowen Hamilton School, which was begun in 1962 and now has a student body of 229.

For Hong Kong

Prayer is also asked for B.M.S. work in Hong Kong. The Society has a missionary nurse in Hong Kong who has now completed her language study and begun work at the Rennies Mill Church Clinic. A B.M.S. missionary is secretary of the Council on Christian Literature for Overseas Chinese.

ACKNOWLEDGEMENTS

(Up to 12 May, 1964)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., "In memory of Mrs. Turner of Reading, £40; Anon., "In memory of the late Donald Peel, £11 13s.; D. Evans, £2; Anon., £10; Anon., 5s.; Anon., 10s.; Anon., 10s. 8d.; Anon., £5; F. and N. Wright, "In loving memory of Lellis Heaton", £1; E.R.E., Refugees in Congo, £5; Anon., £1; E. Elcome, £2 2s.; Anon., For the Hungry, £2 12s.; J. Scott, £5; Edina, £3 3s.; J. G., For Agricultural Work, £12; Anon., 5s.; Anon., £5; Anon., 10s.; Anon., £2.

Medical Fund; Anon., £1; Miss Pauline Rothen, 5s.; Anon., for Orissa, India, 10s.; Anon., £3 10s. 6d.

Deficit Appeal; Anon., £10.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
April				
8	Mrs. Jane Murray Mursell (Women's Fund)	1,105	14	0
20	Mr. Havelock Lonsdale	127	0	0
23	Mr. John Patten	708	9	10
23	Miss Clara Jane Riley	1,408	0	1
24	Miss Emily Baines	200	0	0
24	Miss F. A. Pankhurst	80	18	0
30	Mrs. Emma Russell	50	0	0
30	Professor W. E. S. Turner (Medical)	100	0	0
May				
5	Miss Helen Alison	200	0	0
6	Mr. S. S. Dening	137	17	8
11	Miss Edith J. Hart	25	0	0

MISSIONARY RECORD

Arrivals

16 April. Miss J. F. McCullough, from Bolobo, Congo Republic.

28 April. Miss J. I. Bell from Santi Kutir, East Pakistan, and Miss M. Bushill from Delhi, India.

3 May. Rev. J. H. and Mrs. Poole from Trinidad, on visit.

Departures

22 April. Miss E. G. Markwell, to Brussels *en route* for Wathen, Congo Republic.

1 May. Rev. P. R. and Mrs. Green for Balurghat, India.

5 May. Miss B. M. Diaper to Brussels *en route* for Bolobo, Congo Republic.

8 May. Mr. A. Ripley to Moerbeke, Congo Republic, for work among Angolan refugees.

Births

27 March. To Mr. and Mrs. G. I. Pitkethly of E.P.I., Kimpese, a son, Phillip Thomas.

20 April. To Rev. T. J. and Mrs. Gamble of Dinajpur, East Pakistan, a daughter, Karen Lesley.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.
Telegrams: Asiatic London W.1. Chairman: Rev. A. H. Kirkby, M.A., Ph.D. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.
Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign).
Contributions and donations should be sent to the Home Secretary at 93 Gloucester Place.

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from

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The Reformation of our Worship

Rev. Stephen F. Winward

THE W. T. WHITLEY LECTURES FOR 1963 (ready mid-October)

The Greeks and the Gospel

Prof. J. B. Skemp

THE W. T. WHITLEY LECTURES FOR 1962 (ready September)

(Prices to be announced)

The Grace of Law

Dr. E. F. Kevan — **30**/– (ready June)

A study in Puritan Theology.

The Family of God

Rev. A. Gilmore — **4/6** (*just published*)

A practical and thought-provoking attempt to think out the principles of the Family Church.

The Living Christ in His Church

Dr. L. G. Champion in his Address told the Baptist Assembly 1964 that Baptists dared not dismiss as trivial the changing pattern towards church unity. The Address in full is available at 1s. 8½d. post free. Copies are limited—early application is essential.

Liberty in The Lord — **1/6** (*postage* 2½d.)

Comment on trends in Baptist thought today published by the Baptist Revival Fellowship as a contribution to contemporary thinking in Baptist circles.

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MISSIONARY HERALD

AUGUST 1964 PRICE SIXPENCE

INDIA

EAST PAKISTAN

CEYLON

CONGO REPUBLIC

ANGOLA

JAMAICA

TRINIDAD

BRAZIL

SIERRA LEONE

HONG KONG

NEPAL

(Photo: W. D. Grenfell)

Refugees from Angola who arrived in Congo late last year. (*See inside.*)

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

A CONTINUING MINISTRY TO THE SUFFERING PEOPLE OF ANGOLA

OUR world has grown strangely hardened to stories of war, violence, atrocities and refugees.

It may be that scenes of violence on the T.V. screen (through which violence is safely brought into our homes and compassed in a black box) have helped to deaden our feelings.

Possibly because of this, the newspapers and the general public seem to have forgotten or ignored the continuing horror of the war in Angola and the continuing tragedy of her peoples who are fleeing in thousands across the border into Lower Congo.

Our missionaries cannot forget. Fourteen of them, who formerly served in Angola, are now stationed in the Lower Congo area so that they may help these refugees, many of whom are fellow Baptists.

The Rev. W. D. Grenfell, Angola Field Secretary, has organized relief and help on a vast scale for these suffering people. As often as he is able, he records in detail their stories. Few can remain unmoved by these accounts. For instance, for the week from 18–23 May, he wrote:

"The totals for the week of refugees who have received ration cards and clothing are 354 men, 323 women, and 424 children, a total of 1,101 (275 families).

"Elena Maria, 35 years old, widow, no small children, of 'X'. Her husband died on the way out. He was ill when they began the journey and was carried for two days on the back of another man, then he suddenly died.

"Antonio Lambu, 25 years old, with wife and one child, of 'B'. Lost one child aged two soon after their arrival in March.

"David Jorjinho, 43 years old, of 'C'. Had two wives but both died while in hiding, through illness."

There are many other names also.

In an earlier letter, describing the week of 11–16 April, Mr. Grenfell writes:

"People coming for ration cards and clothing usually arrive before the appointed day, sleeping out in the open or, if the rain should come, in the school buildings.

"On Thursday morning I watched a group of ten women waiting for us to begin work. We were actually eating breakfast . . . one woman had in her hand a small roll of bread which she must have brought with her, and she broke off small pieces and gave to the other women . . . one roll no bigger than a fist for ten people . . . one mouthful each!"

This catalogue of tragedies and suffering could go on, but the repetition of sorrow and pain does not make the sorrow and the pain any less.

Something over 30,000 new refugees have arrived in Lower Congo since the beginning of this year. That makes a total of over 300,000 refugees in Lower Congo. Our missionaries, the missionaries of other societies, and the churches in Lower Congo are doing what they can. They are offering spiritual care, medical aid, and relief. They are also engaged in an educational programme and showing their pastoral concern in other ways.

Their material resources for the task depend largely on what the love of Christ constrains you to do.

(Photo: W. D. Grenfell)

The same refugees fitted out with clothing.

MISSIONARY IN THE WITNESS BOX

Rev. COLIN GRANT answers questions about B.M.S. work in Ceylon

Mr. Grant, most of us know that Ceylon lies off the southern tip of India, but have not much idea of its actual size. Can you help us?

Yes. Ceylon is about half the size of England, that is, having an area of 25,332 square miles. If you travel from the extreme south to the northernmost tip, it would be equivalent to a journey from London to the Scottish border. The maximum width is about the same distance as from London to Cardiff. The present population is ten and three-quarter million, which is increasing by some three per cent. annually.

What about the climate? Is it really hot there?

As you can see from the map, Ceylon lies just 400 miles north of the equator, so we can expect the thermometer to "hit the highs"! However, due to the tempering effects of the surrounding ocean, we do not get the very high temperatures of a place like North India. In the south and west, where most of our missionaries live, the day temperatures would vary between 78 and 98 degrees Fahrenheit during the year. It is the high humidity, however, that makes the climate quite oppressive and sticky.

How long has Ceylon been an independent nation?

It was in 1948 that the island became a self-governing country within the Commonwealth, and Independence Day, on 4 February, is celebrated with much enthusiasm and festivity. Ceylon had to pass through 450 years of colonial rule by the Portuguese, Dutch and finally the British until she obtained her full freedom.

(Photo: C. A. Grant)

A group of full-time workers among Tamils in Ceylon, taken at last year's Annual Bible Convention at Ratnapura. *From left to right:* Rev. C. A. Grant, B.M.S. missionary to Tamils in Ceylon; Mr. S. Thangiah, evangelist with the Methodist church and a converted Hindu; Mr. A. Meadows, broadcaster; Rev. Vernon Edwards, present pastor of the Ratnapura Tamil Baptist Church; Rev. S. M. Edwards, his father, pastor of the Colombo Tamil Baptist Church.

Would you say that Ceylon is a rapidly developing country?

There is no doubt about that! As you pass through the island and read the daily newspapers, there is abundant evidence of it on every hand. New factories, cottage industries, hydro-electric schemes, colleges, research centres, training centres, irrigation projects, development areas, housing schemes, multi-storied buildings and so on, appear in impressive variety, assisted by financial aid from overseas.

Increasing numbers of Ceylon graduates and trainees are receiving advanced training overseas to equip them for the advances being made in the industry and economy of the country today.

How long has the B.M.S. been working in Ceylon?

Just over 150 years. It was in 1812 that Rev. James Chater landed in Colombo. With the colleagues that followed him, a network of schools and churches was established in and near Colombo, and later further out. Names like Ebenezer Daniel, the great evangelist, and Charles Carter, the linguist, whose Sinhalese and English dictionaries are still standard works today, are outstanding in the long list of men and women who have served Christ in the B.M.S. in Ceylon.

Somehow, we do not seem to hear so much about Baptist work in Ceylon as in other countries. Can you tell us a little about it?

The total number of Baptists in Ceylon would be about 1,650, distributed in 28 separate churches. The membership of

these would vary between 12 and 240! Some are in the large cities, such as Colombo or Kandy. Others are village areas such as Pelahela or Belagodapitiya. While still others are in medium sized townships, such as Ratnapura, the centre of a tea and rubber estate area.

Serving our churches are 16 full-time national pastors and workers (some of these have prior responsibilities in other departments of Christian work, however) and nine missionaries (this number includes three wives). There is a small but gifted group of lay preachers who take part in the Sunday ministry of the Word.

To co-ordinate the work of the churches there is an active Ceylon Baptist Union (or *Sri Lanka Baptist Sangamaya* as it is called) with the President, Vice-President, Secretary and one of the Co-Treasurers all being Ceylonese, as are the majority of committee members. There are the usual auxiliaries, such as the Baptist Women's League and the Baptist Young People's Association.

We missionaries take our place in the work of the Sangamaya alongside our Ceylonese brothers and sisters, and count it a great privilege to serve with them and under them at such a time as this.

Could you give us a few personal details about the B.M.S. missionaries now serving in Ceylon?

Our present number is the maximum allowed by Government regulation. Any new missionaries who come will only be allowed in as replacements, should any of the present number have to leave the island. The Field Secretary is **Miss Winifred Turney**, now in her third term of service and with her office at Kynsey Road, Colombo. **Miss Celia Moon,** who lives with her, has been engaged mainly in educational work, but more latterly has been giving effective service among our Baptist women and central administrative duties.

(*Photo: C. A. Grant*)

A new Buddhist temple in the centre of Colombo, Ceylon's capital city.

The present pastor of the Cinnamon Gardens Baptist Church, which usually calls its minister from Britain, is **Rev. Eric Sutton-Smith,** former missionary in China. This is the largest of our Baptist churches and one notable aspect of Mr. Sutton-Smith's ministry has been in the use of drama, shadow graphs and open air evangelism in the life and witness of the church.

Our number is made up with three married couples: **Rev. George and Mrs. Lee,** who have just moved to their first station at Gonawela, near Colombo, following their initial period of language study; **Rev. A. Robert and Mrs. Hughes,** at present engaged in Sinhalese language study at the newly opened language school near Kandy; and **Mrs. Grant and myself,** now in our second term of service and engaged in evangelistic work in the Ratnapura area, some 60 miles south-east of Colombo.

Is it true that the Government have taken over all Christian schools in the island?

Yes, all schools except for a few which have been allowed to remain privately managed by Christian bodies for the present. The take-over, which came into effect in January 1961, has had considerable effect on the life of the churches. For example, the schools can no longer be employed as agencies for evangelism in the same way as before; the churches are being forced to realize, therefore, that God's primary instrument for evangelism has always been, and will continue to be, the local congregation.

Many pastors had to spend a good deal of time in managing the schools under their care; now they should have more time for pastoral and evangelistic work.

Christian teachers who tended to be concentrated on Christian schools before the take-over, are now being more widely scattered through transfer. This should lead to a wider witness for Christ in the schools of Ceylon,

(*continued on page 125*)

NEW MISSIONARIES WHO ARE PROCLAIMING CHRIST'S MESSAGE IN THE CONGO

FOR WATHEN

MR. GORDON FRANCIS ALFRED EAYRES is from Chesham Bois. He has twenty-two years teaching experience, mostly in secondary schools and recently at Raans County Secondary School, Amersham.

After learning of the desperate need of teachers in Congo, he offered to the Society for short-term service.

He was a deacon and church secretary of Hinton Baptist Church, Chesham. His Christian service has included being a Scoutmaster, youth work and taking part in visitation campaigns.

After a French language course in Belgium he is hoping to proceed for service at Wathen this month.

FOR KIBENTELE

MR. ALLAN RIPLEY is from Otley Street Baptist Church, Skipton, where he was baptized in 1951. He is now in Congo helping with the work among Angolan refugees. He has volunteered for short-term service to give general assistance to Rev. W. D. Grenfell and his colleagues and is supported by funds from Church World Service.

He was a deacon of his church, Sunday school teacher and lay preacher and had assisted with the church youth club. He had been in business on his own account as a shoe-repairer before offering for service in Lower Congo.

FOR YAKUSU

MISS JOAN MARY PARKER, of Shotley Bridge, Consett, Co. Durham, is a qualified nurse and midwife, having trained at the Edinburgh Royal Infirmary, Queen Charlotte's Hospital and Paddington General Hospital.

She was baptized at Albert Street Baptist Church, Newark, in 1949 and is now in membership at Blackhill Baptist Church, Consett.

Her Christian service has included work as a Sunday school teacher and as Tawny Owl with the Brownie Pack.

Miss Parker has had two years missionary training at Carey Hall and language study in Belgium before proceding to Yakusu for service in the B.M.S. hospital there.

FOR KIMPESE

MR. ALAN PHILIP BALL and MRS. HEATHER COLLEEN BALL of Thaxted have just sailed for service at Kimpese in the Lower Congo.

Mr. Ball is an agriculturalist who studied his subject at Wye College, Kent and gained a B.Sc. degree in agriculture of London University. His wife was formerly a civil servant.

Trained at St. Andrew's College

Both Mr. and Mrs. Ball have taken a full part in the life of their home church. Mr. Ball was prayer secretary of Wye College Christian Fellowship. They have both had a period of missionary training at St. Andrew's College, Selly Oak.

THE CHURCHES OF INDIA

By K. F. WELLER

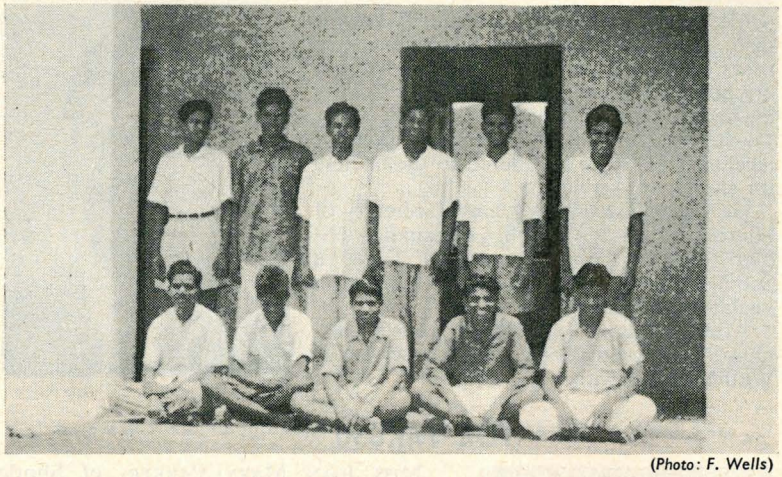
Part II: Facing the Challenge of Growing Towns and New Industries

IN the B.U.N.I. area we have the Free Church in New Delhi which is exercising an important ministry. Last July I had the opportunity of conducting the morning service. The church was full, and what a cosmopolitan congregation! Many nationalities were present, of whom some were serving in the various diplomatic corps and other world organizations.

On a strategic site

The Green Park Church is situated in one of the many growing suburbs of New Delhi. It is on a strategic site in the centre of a new housing estate, and within about a mile there are three government training institutions. The building of this new church and the Pastor's residence are rapidly nearing completion. In New Delhi there is great opportunity of shepherding Christians who come from all parts of India and the world, and added to that there is an evangelistic responsibility of great significance. We are glad that the B.M.S. is co-operating in the work of both these churches with the Methodists.

The B.U.N.I. is exploring the possibilities of evangelistic outreach in two parts of its field—in Monghyr, Bihar, among the Santals, and in the Simla Hills, among a number of tribal groups. Last July at the time of the celebration of the 60th anniversary of the Bhiwani Church two converts from the Hindu community were baptized. They were from a village where, for many years, an untiring witness has been given, yet with no apparent response. Since the baptism these converts have had to face bitter persecution.



(*Photo: F. Wells*)

Students in the doorway of the newly-built Millman Hostel at Udayagiri, Kond Hills, India.

In Bhiwani there are a number of government colleges and training institutions. The same is true of Baraut. This confronts us with opportunities for work among the staff and students. Our only limitation is a lack of staff to undertake this work. Baraut is the centre of a large district, and we have contacts in over sixty villages. It is felt that with regular and concentrated work and witness many who have lapsed may be brought back to Christ and others be won for Him.

Great and crying need

Calcutta is a city of great and crying need. Our resources seem so inadequate for such vast need. The Carey Baptist Church is ministering to a great number of young people of various groups. They come from the hill areas of Assam, and the villages and towns of Bengal. As a student centre this church has a great ministry to exercise. In addition to this it is surrounded by thousands of people who should be reached with the Gospel. The church in Howrah is situated in the heart of a railway colony and although the Christian population is mainly Roman Catholic, there are great numbers of non-Christians who need the Gospel. This church has just opened a reading room on the premises, and we hope that this will make a contribution to the evangelistic effort.

Evangelism through reading rooms

These reading rooms have an important place in evangelism. Recently in Patna, the capital of Bihar, a book room has been built and is being supported and maintained by various church bodies in the city. In Bhiwani a reading room has been opened in part of the out-patients department of the former hospital building. So much depends upon finding adequate and efficient staff for these important units of Christian witness.

One of the new challenges has come to us recently in the rapidly developing industrial areas of West Bengal, Bihar and Orissa. These areas have been called "the Ruhr of India". I was present at the first meeting of the governing and planning board of the North-East India Ecumenical, Social and Industrial Institute. In this small compact area of north-east India eighty per cent of the country's heavy industries are to be found.

New industries

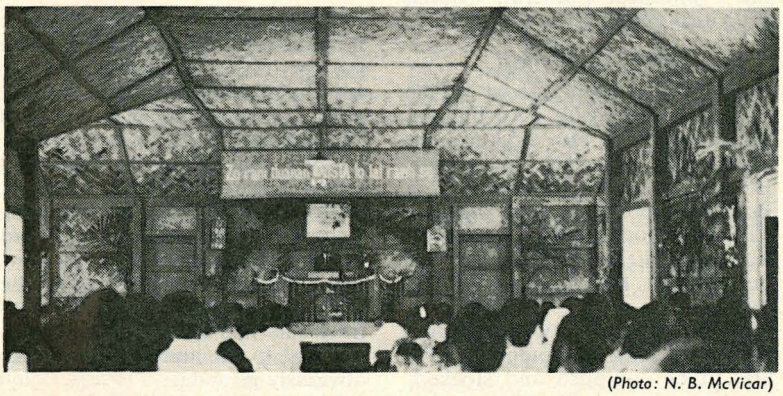
In Durgapur, Jamshedpur, and Rourkela there are three large steel plants, and many subsidiary industries are being opened. In and around Calcutta new factories are being built.

In this situation of rapid social, industrial and economic change the Church is being challenged in two ways: by the urgency of the situation and by the call of the Spirit within.

The Institute has been founded by the churches and Christian councils in these three areas, with the following aims. 1. To train the laity, not in the sense of training selected people for voluntary work within the Church and pastoral help, but as the people of God scattered in the secular world who must make their faith relevant and real in daily life, for it is there that they are the Church. The ministry of the laity in the world where they live and work is the chief ministry of the Church. 2. To study the Church (its structures, forms and organizations) because it is the agent and instrument of God's ministry, with the aim of preparing the churches for that renewal which alone can make them effective in their task. 3. To study the problems of changing society, because it is the field and object of the Church's ministry. The Church must understand society if it is to make its witness in ways relevant to the real needs of men and women.

For further information about the Society's work in India and all its fields read
CONSTRAINED BY THE LOVE OF CHRIST
the B.M.S. illustrated annual report for 1963-64
Price 1s. postage 4d.
From: The Baptist Missionary Society, 93 Gloucester Place, London, W.1.

The churches will have to be awakened and trained to respond to the challenge. It will call for a re-appraisal of our work and witness. This venture cannot be carried through by a few enthusiasts. If the conscience and concern of the churches can be awakened, great things are possible. May God save the churches from the tragedy of ignoring this open door. *(Continued next month)*



(Photo: N. B. McVicar)

The interior of the Baptist Church at Serkawn in the South Mizo District of India. Rev. H. S. Luaia, secretary of the South Mizo Baptist Church, is in the pulpit.

Live Issues

A Christian meeting has been started at Ngombe Lutete, Congo, for girls from the secondary school who are church members. It is run on similar lines to the Scripture Union groups in schools in this country.

The meetings seem to be welcomed by the girls. Recently they have had an average attendance of 15–20 girls out of a possible 30–40. The staff who organize the meetings are encouraged by this response. Previous attempts to start such a meeting have encountered the objection, "I have finished with the inquirers' class, why should I go to another meeting?"

Last November Miss Margaret Stockwell also started a Bible Class for secondary school boys in which they have the opportunity to discuss such topics as "Whether all staff and pupils in a mission school should be Christian?" and "Should you go to a Catholic school if you are a Protestant? (assuming that you cannot study the same course at a Protestant school)"—issues which are very real for young people in Congo today.

New Classrooms at Chandraghona

Four new classrooms are being built at Chandraghona High School, to replace two which were badly damaged by the cyclone a year ago.

The new classrooms will have concrete floors, brick walls and a tin roof. This will be a vast improvement on the mud floors and bamboo walls of the other rooms.

Part of the money to finance the building has been provided by the East Pakistan Christian Council Cyclone Relief Fund from the donations of American and European churches.

Increase in Scripture Circulation

The United Bible Societies report an overall increase of 4·8 per cent in annual circulation figures of the Scriptures, for 1963.

The world total in 1963 was 53,714,762 as compared with 51,257,911 in 1962.

(*Photo*: W. Court)

Dr. Michael Flowers in the out-patients consulting room of the Chandraghona Baptist mission hospital, East Pakistan.

Chandraghona is a B.M.S. hospital which needs considerable rebuilding and renovation. Part of the proceeds of the £100,000 Medical Appeal will be used for this purpose.

Leaflets and information about the Medical Appeal are available from Dr. J. Burton, B.M.S., 93 Gloucester Place, London, W.1.

New United College Planned for West Indies

Representatives of the governing bodies of eleven Caribbean churches, meeting in a three-day conference in Kingston, Jamaica, have signed an agreement to establish a United Theological College of the West Indies.

The college, which will be supported by churches of an exceptionally broad denominational range, will be situated in Kingston near the campus of the University of the West Indies, and will share certain facilities with the university.

Construction of the buildings, at a cost of £200,000, will begin this year. A grant of £45,000 is being made by the Theological Education Fund of the World Council of Churches.

The churches taking part in the scheme are: the Anglican Church (Jamaica Diocese), the Jamaica Baptist Union, the Methodist Church of the Caribbean and the Americas, the Presbyterian Church of Jamaica, the Presbyterian Church in Trinidad and Grenada, the Guiana Presbyterian Church, the Congregational Union of Jamaica, the Disciples of Christ in Jamaica, the Moravian Church in Jamaica, the Moravian Church (Eastern West Indies Province), and the Evangelical Lutheran Church of British Guiana.

New Bookshop

A site has been offered to the Christian Literature Distributors, the new distribution organization set up by the churches in Western India, to open a bookshop in Bombay. For many years the only Christian bookshop in the town was in an unattractive, rented building on the outskirts of the town.

The new bookshop was scheduled to open in July. The premises have first to be equipped and stocked, involving heavy financial outlay of some £5,000.

One hundred th still hide–

Portuguese sources estimate that until recently there were about 100,000 people in hiding in the woods and valleys of North Angola. They tend to stay where they are most likely to find food. Those who have recently arrived in Lower Congo have often been hiding only a short distance from Portuguese controlled areas.

If a person in one hiding place wishes to travel to another he goes to his local administrator* and applies for a travelling permit. If he is granted a permit he presents it at each centre he passes for examination and signature.

This also applies to those wishing to come to Congo, which means that all refugees who arrive at the distribution centre at Kibentele possess a travelling permit. If a person claims that he has just arrived from Angola but possesses no travelling permit he is not believed and receives no help. There are a few exceptions to this, depending on the place from which the person comes. Sometimes a permit is lost, together with all their other possessions, but there are ways of checking if this is so.

There are many reasons why it is necessary to keep a tight check on all who come to Kibentele claiming to be new refugees. It is only possible to help those who have arrived in the last year. Refugees

*Representative of the Government in Exile.

WE SHOULD HEL

"Nothing to wear"—how many times have I heard women at home say this! It is usually the women who have a full wardrobe who are guilty—"I am going so and so, and I have simply nothing to wear."

Today a slight, middle-aged woman from the dispensary brought several hopeless eggs and said she wanted a dress because she had lost her husband (was a widow) and "had nothing to wear". She pointed to the miserable, dirty frock she had on and added "this belongs to so and so". She was obviously genuine.

My own wardrobe being very low, and two-and-a-half years to

ousand Angolans - others flee

who arrived in 1961 and 1962 are now for the most part self-supporting. The B.M.S. staff at Kibentele had hoped to be able to help some of the 1962 and 1963 refugees with a distribution of clothes but the sudden influx of new refugees in recent months has made this impossible.

It is also vital that the distribution centre's records should be reliable and up-to-date. Although it is not possible or necessary to interview all the refugees who come for help at least one person on each permit is interviewed and their stories are recorded.

Each refugee who comes to Kibentele for help is given a ration card. This is of more importance than appears on the surface, for it can also be used for travel in the Congo. Obviously if there are thirty people on an Angola travel permit they cannot all carry it with them, especially as they may often settle in separate districts. The law in Congo demands that everyone must carry some form of identification, and the cards issued by the distribution centre are accepted by the local police as proof that the holder is a genuine refugee.

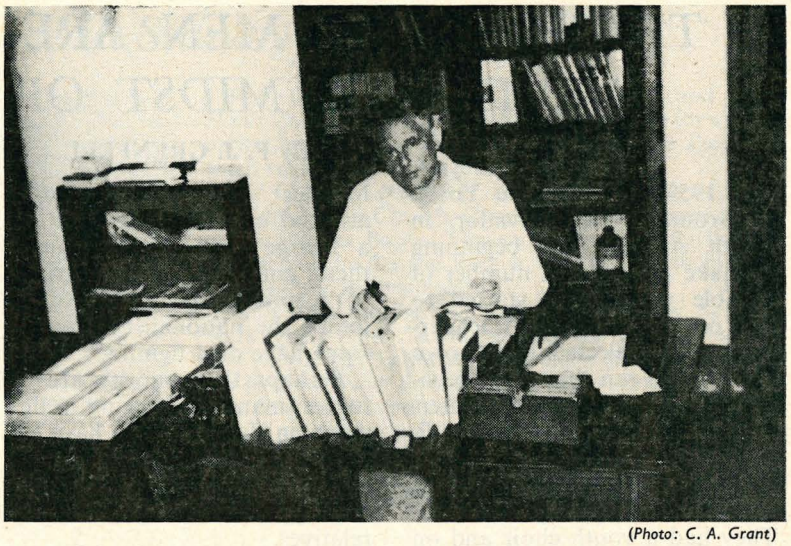
The cards are family documents, giving the name of the holder, his village in Angola and the one in which he has settled, the name of his wife and the name and age of each child.

LP LAZARUS NOW

furlough, I could do nothing but hunt around for a big piece of cloth, a curtain or something, for her to wear. I had nothing, but found an old-fashioned, and torn nightdress. I mended it and gave it to her and she was thrilled.

Cannot we spare a little of our plenty (obviously many at home have little to spare, but many have too much). Some of us fit too obviously into the picture of Dives and Lazarus, and how shall we avoid the judgement of Dives if we do not do something drastic to help Lazarus before it is too late.

BERYL RICHARDS, Yalemba



(Photo: C. A. Grant)

Rev. E. Sutton Smith, M.A., pastor of the Cinnamon Gardens Baptist Church, Ceylon, photographed in his study. Mr. Sutton Smith was formerly chaplain of Eltham College and before that a missionary of the Society in China.

TRIBAL DIVISIONS BRIDGED IN CONGO MINISTERIAL SCHOOL

In an area where tribal violence has disrupted city and village life alike since 1959, a school for pastors has completed the academic year with an inter-tribal student body without incident.

It was called a "miracle" by missionaries and Congolese Christians in the troubled area.

Originally established a few years before independence, the Presbyterian ministerial training school was disrupted by tribal conflict and forced to close in 1960. Two years later it re-opened, but in two locations. The Baluba tribespeople attended classes at Bibanga; the Luluas and Baketes at Bulape. Last September, by vote of the Presbyterian Church of the Congo, the two divisions reunited at Luebo with a combined enrolment of 60 students.

Since then, the school's inter-tribal student body has been living and studying at Luebo with no signs of tribal animosity.

A similar training school at Luluabourg in the Kasai Province with a student body composed of youth from warring tribes is reported to have completed the year without incident.

Students at the school come from three churches and five provinces. The school started two years ago, is supported by the Presbyterian Church of Kasai, the Presbyterian Church of Rwanda and the Disciples Church of the Equator.

Campaign at New Delhi Free Church

A campaign was held recently in New Delhi Free Church on the theme: "Family in Christ". The object was to help church members and the church community to realize the responsibilities and opportunities the Church has in the worship of God, in care for various age groups and conditions within the church and through contact with non-Christians.

Rev. Russell Self, promotional secretary of the Bible Society in Delhi, gave a series of addresses within a varied programme of meetings. Each department of the church was responsible for arranging one meeting in the series.

THESE YOUNG MEN ARE WITNESSING IN THE MIDST OF WAR

By F. J. GRENFELL

IN 1959 and 1960 the Youth Group at San Salvador, in North Angola, was beginning to make progress. A number of capable young men started to take on responsibility for leadership. They elected their own officers and ran their own devotional service on Sunday afternoons. Helped by Miss P. Gilbert they put on a number of plays at Christmas and during church thanksgiving weekend. They had a youth choir and on the social side there was a Gym Club.

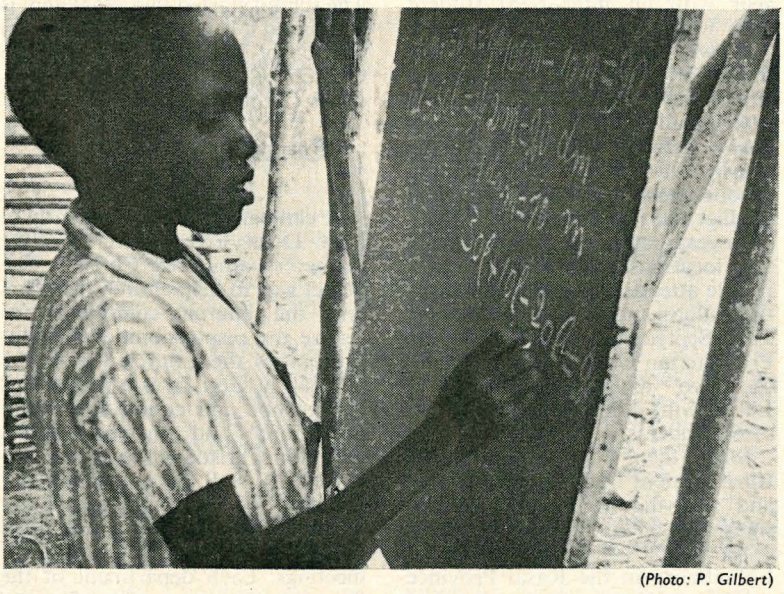
Then the war started in March, 1961, and the youth group was scattered. What has become of these folk?

Some are dead! How many we may never know. Joao Bartolo and his friend Joao Tungana, two young teachers, were killed by the Portuguese Secret Police, after they had been arrested for "interrogation". Domingos Baia, Mendes Nimi were others, arrested and liquidated without a charge being made against them, and without the "luxury" of a public trial. Later others joined the nationalist army and some have died fighting.

Perhaps the majority are refugees, many after trying to find work in Léopoldville have returned to the refugee villages and are helping to grow food to support their parents and relatives.

Continuing their education

A few have managed to get places in schools in Congo and are continuing their education. Alvaro Rodrigues, who was President of the San Salvador Youth Group in 1960, is one of a group of Angolans who were given places in the secondary school run by the American Baptists at Sona Bata. He came top of his year in recent examinations.



(Photo: P. Gilbert)

A young Angolan refugee boy writing on a blackboard in a mud-and-wattle school for refugees in Lower Congo.

In fact, of the first seven places six went to Angolan students. Not all the Angolans are in the top half of the class, that would be too much to expect, but the results give some idea of their enthusiasm for study.

The teaching is in French. All their previous education has been in Portuguese. Most of them only started learning French when they became refugees, and they compete with Congolese students who have been learning French all their school years.

These Angolans have lost much because of the war. Alvaro's father died after being beaten by a drunken policeman. They have all lost friends and relatives and are exiles, but for them the war has not all been loss. They have opportunities which they would never have had in North Angola under the Portuguese, where no secondary school existed or was even contemplated in 1961.

Helped to lead children to safety

Another young man, Antonio Lopes, was hoping to be a student at the Calambata Bible Institute and to start in September, 1961. The San Salvador church had recommended him as a candidate. But Calambata had to close down in 1961. Lopes, who was a teacher in a village school, helped to lead the children of his school to safety when the war started. After being an unemployed refugee for many months he was awarded a place in the Kinkonzi Bible Institute in Congo. This Institute is under the auspices of the Christian and Missionary

(*continued on facing page*)

For Service in Stanleyville, Congo

Pray regularly for all missionaries and particularly for new missionaries, who are engaged in language study.

REV. DAVID ALLEN CLAXTON, B.A., B.D., and MRS. JANET CLAXTON, B.SC., are at present at Upoto for a short period before going on to Stanleyville where they will teach religious knowledge in schools.

Mr. Claxton, son of Rev. K. C. Claxton, was baptized at Salem Baptist Church, Coventry, and is in membership at King Street Baptist Church, Oldham. His wife was baptized at the Central Baptist Church, Walthamstow, of which she is a member.

Both were members of the William Carey Society, Nottingham. Mr. Claxton was Baptist Student Federation Missionary Fellowship Secretary and President of the Andrew Fuller Society, Manchester. Both had taken part in student missions. Mrs. Claxton was a Sunday school teacher and Life Boy leader.

Mr. Claxton received his ministerial training at Manchester Baptist College and both had a period of missionary training at St. Andrew's College, Birmingham.

For Service in Barisal, East Pakistan

MR. PETER BARRIE PEAKE and MRS. CHRISTINE WENDY PEAKE of Hounslow are now serving in Barisal, East Pakistan. Mr. Peake is a qualified horticulturalist and teacher. For a time he taught at Heston Secondary Modern School. Mrs. Peake is also a qualified teacher, having trained at Hockerill Training College, Bishop Stortford. She gained the British Arts Association bronze medal in elocution.

Both are now in membership at Whitton Baptist Church, but were baptized at West Ealing Baptist Church. Their Christian experience has included service in a Christian Endeavour and help with Billy Graham Crusade Relays at their local church.

Mr. and Mrs. Peake received missionary training at St. Andrew's College, Selly Oak.

These Young Men are Witnessing in the Midst of War

(*continued from page 122*)

Alliance, an American society who generously offered places to some of our Angolan students. One of the professors has reported that Lopes has turned out to be a first-class student.

Antonio Lopes himself wrote to me recently, "This year my study subjects are Doctrine, Church History, Homiletics, Book-keeping, History of Missions, French, English, The Prophets, Pastoral Epistles and Music." He also tells how during the Easter vacation he and three other students went on a successful evangelistic mission to a group of villages near their college.

It is thrilling to see how well these young men from the San Salvador Youth Group are grasping their opportunities. Others from Bembe and Quibocolo are doing just as well, but it is a tragedy that there are not more schools, more teachers, and more money to provide scholarships.

There are hundreds of youths from Angola who finished their primary education and are desperately keen to study further. A few like Rodrigues and Lopes have been helped and are doing well, but for the majority there is frustration.

An opportunity

Something is being done, but when compared with the need it seems very small, yet here is an opportunity which should not be lost.

WE ARE HELPING BUILD UP CHRIST'S CHURCH IN WEST DINAJPUR

By OLIVE ROWETT

AMONG the Santals of West Dinajpur, many new converts have been baptized in the past few years. Baptism may be likened to laying the foundation of a new building. As the work of building goes on after the foundation is laid, so the work of building up the Church goes on, and in West Dinajpur, as in other places, this is done in many ways.

Monthly Bible class

The central point in the process in this area is the monthly Bible Class for leaders from each of the churches, held in two centres, one in the south and one in the north of the district. Each month lay leaders come together for the whole day to listen to the pastors and superintending missionary giving advice on leading worship and notes on the subjects for Sunday sermons for the month ahead, according to an agreed syllabus. Talks are given, too, on many other subjects, from Sunday schools and Christian marriage to agriculture and hygiene.

On the following Sundays an observer would see the men who heard these talks taking services in their own villages or cycling out to other congregations or groups of new inquirers, equipped as well as may be to take the good news to every creature. Among them you might see Chunda, a young man whose club foot does not prevent him from cycling many miles in the service of his Master; or Tursa Babu, who is getting on in years, but whose zest for preaching the Gospel shows no signs of wearing out. Then there is the young man, short in build, who took many a tumble before he mastered the art of riding his outsize bicycle over the rough track, but who now cycles out gaily to wherever he is needed.

But the training of lay leaders does not obviate the need for trained pastors, and there is much to be done in pastoral work by the six ordained pastors, who each have a group of village churches in their charge. Philip Surin is a young man at present at Bible School training to be a pastor. We look forward to welcoming him back when he is equipped for the work of the ministry.

Teaching illiterates

Then there is Raheldi, who has recently rejoined us as our first Munda woman evangelist, after being away for Bible training. She helps with work among women, taking meetings and teaching those who are illiterate to read. This last activity takes much time and patience but is very much needed. How much does your Christian life depend on being able to read your Bible and hymn book? Raheldi herself has not had the benefit of many years at school, but is living proof that a deep faith is of more value than academic qualifications when it comes to teaching spiritual things. Her keen spiritual awareness made her a ready pupil when she was doing Bible training. Now she stimulates as keen an interest in the girls and women who come in to the mission at Balurghat for several days at a time for Bible classes.

These classes prove very popular and are one way of helping to build up the young church. Some of the girls and women who attend are from Christian villages of long standing, but others are very young Christians who need to be taught simple hymns to sing and prayers to say in their homes. Sometimes mothers bring their babies with them, and then the babies must be pacified and put to sleep before the work can go on.

The day is filled with singing, Bible stories, and talks on hygiene, and practical activities. In the evening comes the time for showing "magic pictures", filmstrips illustrating Bible stories, and coloured slides. One lady who saw her own photograph on the screen could hardly believe her eyes!

The day ends with a hymn and prayer—committing the day's work to God.

They grow up in Christ

On the mission compound are two hostels, one for boys and one for girls, both full to overflowing. Boys and girls who wish to go to high school come from their villages to stay in the hostels, and go to school from there. But living together in a Christian community they gain more than a normal school education. Working, studying, eating and playing together in a Christian atmosphere, they grow up in Christ and become well fitted to go back to their villages to take their part in building up the

(continued on opposite page)

Missionary in the Witness Box *(continued from page 116)*

if the teachers themselves maintain a bold and faithful witness to Christ. So, despite the changes in recent years, there remain abundant opportunities for witness to Christ in the realm of education, and the Church is slowly adapting itself to the new pattern.

What are the main difficulties in evangelistic work in Ceylon?

As you probably know, Ceylon is largely a Buddhist country, with about 65 per cent. of the population being followers of this faith.

There is a strong movement for the promotion of Buddhism in the country, with many feeling that Buddhism suffered a great deal under the years of colonial rule. This sometimes means that to be a Christian and, in particular, to become a Christian is regarded as unpopular and, at times, unpatriotic. Religious freedom is written into the Constitution, and is something for which all in Ceylon are truly grateful.

Open air witness and tract distribution can be pursued with little hindrance for the most part, although in some village areas, such activities would come in for disfavour and opposition.

Among the Hindu community, who form about 20 per cent. of the population, there is a greater willingness to hear the claims of Christ, but the Hindu is held back from a full response to Christ by strong religious and traditional ties. "My family have always been Hindus and all my relations are Hindus. To accept Christ would involve too much of a break" is a frequent inner attitude.

The small but influential Muslim community in Ceylon are, as usual, very closely knit, and offer traditional solid resistance to belief in Jesus as the Saviour of the world and the Son of God.

Often the greatest hindrance to evangelistic work is within the Church itself! Lack of concern for the salvation of neighbours, failure to think through the Gospel and present it in terms that the Buddhist can understand, lack of confidence in the central truths of the Gospel, conduct which contradicts the faith one professes to believe, and a secondhand acquaintance with the Gospel itself, are all factors which weaken the Church's evangelistic trust; and how much we know of them in Britain, too!

Despite all this, however, the Gospel is being meaningfully and powerfully presented through many agencies and individuals all over Ceylon, and we give God thanks for all those who are finding Christ as their Saviour month by month, especially through the witness of our Baptist churches.

What do you feel is the remedy, then, to the difficult situation in Ceylon regarding evangelism?

The Gospel will always meet with opposition wherever it is presented, and we can never expect the work to be easy. But I am convinced that the primary need of the Ceylon Church is for a new movement of the Spirit of God in reviving power. He alone can revive waning zeal and lead God's people into God's will for the present hour. He alone can set the Ceylon Church alight with a new love for the Saviour and kindle an unquenchable compassion for those who have no experience of God's love in Christ.

Your prayers for such a spiritual awakening and for the work of the Gospel in Ceylon are certainly needed as never before.

You will not fail us, will you?

We are helping build up Christ's Church in West Dinajpur

(continued)

Body of Christ. Over the years there are many boys and girls who come out of the hostels with a living faith and the desire to pass it on to those around them.

Building up the church in the literal sense is not easy among people who have a constant struggle to obtain enough food for themselves and their families. It takes time and money to build a church, even a small one made of local clay.

Some congregations meet on a small veranda of a house for a period of months or years before they are able to afford to buy the land on which to build a church. Even then sometimes the land is not available in this area, where every square inch of land seems to be cultivated. But when at last the land, money, materials and time are available, everyone lends a hand in the task. The men build the walls with slabs of clay, and thatch the roof. Then the women do their bit, and plaster the walls to make them smooth and fit for the House of God.

One of the signs of life in this young church is the evangelistic zeal with which the Santals are going out to their own people, taking Christian books to the local fairs, and sending out evangelists to villages in their own district and also to Monghyr in Bihar.

Living stones

In all these ways, in West Dinajpur the work of building up the Body of Christ goes on. Many who have been found by Christ in the last decade are becoming the living stones of which Christ's Church is composed.

From the HOME SECRETARY'S DESK

Baptist Mission House,
93 Gloucester Place,
London, W.1.
August 1964.

THIS is the one month of the year which is usually free from committees. For that reason most of the secretaries at the Mission House try to take their holidays during it. Nevertheless it is a busy month for the Society.

The Summer Schools programme with its centres at Barton, Seaford, Hoylake, Cilgwyn, Alloa, Boscombe, Santa Severa (Italy), and Worthing, requires many members of headquarters staff as well as missionaries on furlough. But how worth while this programme is! Each year at Summer Schools young men and women respond in faith to the call of the Lord Jesus. Some hear the call to full-time service at home: some to full-time service as missionaries overseas. Many have their interest awakened in the varied work of the B.M.S. and become life-long supporters through prayer and through giving. May I ask you to remember in your prayers the staffs of our Summer Schools and the young people who will be attending them?

In Amsterdam there will be the European Baptist Congress from 12th to 16th. On the Saturday evening there will be a Missionary Rally. I have been asked then to speak briefly about the B.M.S. and its work. The B.M.S. is, so to speak, the parent of Baptist missionary societies.

Following the Congress will be a meeting of the Executive Committee of the Baptist World Alliance at Hamburg and connected with it meetings of Commissions including the Commission on Mission and Evangelism. These meetings will have very much in mind the preparations which have to be made for the great World Congress to be held at Miami Beach, Florida, U.S.A. in July 1965.

If you are having your holidays during this month, may I offer you my best wishes for a time of real recreation and enjoyment? May I ask you, too, to spare a thought for the millions in Africa and Asia and the Americas whose life is one long time of toil. They have no holidays as we understand holidays. What we spend each on holidays is more than the total annual income in each of their families! It may be that you will be moved as some of our readers were last year to send to the B.M.S. a special holiday thanksgiving offering.

You will be glad to know that the initial response to our Medical Missions Appeal has been most encouraging and our annual income shows signs of increasing. But our needs are great indeed. Please continue your support in interest, prayer, and giving.

Yours sincerely,

A. S. Clement

Fed-up Teacher Cheered

Missionaries are subject to the same moments of depression which we so often experience. One missionary tells how "really fed up" and cross she felt when her class of first-year children at the École Grenfell, Yalemba, Congo, misbehaved at the beginning of a Scripture lesson. She writes, "When that happens one always wonders whose is really the fault—class or teacher."

She goes on to say, "That afternoon, one of the class came to see me. His name is Ngolo and he used to be in my Bible Class at Lingungu before he became an inquirer. He is now a church member and he came to tell me that he wants to be a pastor.

"You can imagine how cheered I was."

Non-Christians buy Bibles

Non-Christians were the biggest purchasers of the Bible in Japan last year, a new Japan Bible Society report reveals.

It is said this is indicated by the fact that 3,117,656 scriptures were distributed during the year, although there are only eight hundred thousand Christians in the nation.

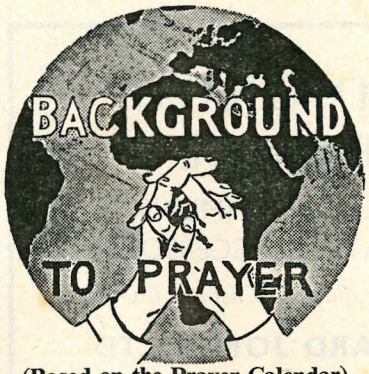
It said the comparatively high rate of distribution "reflects the drive of the Society to exploit the opportunities presented by the almost one hundred per cent literacy of the Japanese and their continuing search for a way forward into a new age."

"Congo needs us"

"Of this we are certain, Congo needs us, and we need you. It helps a lot when we know that we have so many praying friends."

These are the words of Rev. C. A. and Mrs. Couldridge, who have recently returned to Congo after furlough. They answer the question put so often to the B.M.S. —"Are missionaries needed in Congo today?"

Our missionaries know that they are needed—and that they need the constant support in prayer of friends at home.



(Based on the Prayer Calendar)

Pakistan is an Islamic state where 80 per cent of the population is Muslim. Most of the Christians, who form 0.3 per cent of the population, have been converted from Hinduism.

Prayer is asked this month for the 123 Baptist churches of East Pakistan with their 5,277 members; for the Baptist Union of Pakistan with its headquarters in Dacca and for the B.M.S. secretariat in Chittagong and the work of B.M.S. missionaries in East Pakistan.

Chandraghona

The B.M.S. hospital at Chandraghona has recently been provided with a supply of running water. The number of patients has increased considerably since the tarmac road was built between Chittagong and Chandraghona.

The Boys' High School at Barisal was filled to capacity last year with a total of 250 students. Of these 106 of the boarders are Baptists and last year 20 were prepared for baptism.

There is a need for a more powerful boat for use in the Rangamati area to provide contact with the many Christians who have been forced to leave their homes after flooding from the new dam.

There is a growing concern in the Chittagong Hill Tracts for more adequate educational facilities. It is hoped that the local Baptist Union will be able to strengthen the staffs and raise the standard of some of the existing schools.

ACKNOWLEDGEMENTS

(Up to 12th June, 1964)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., £1 3s. 6d.; Anon., £1; "In memory of Mrs. Lucy Thomas, £1; Anon., £15; Anon., £5; Mr. D. Evans, £2.

Medical Fund: Anon., £1; "In memory of a dear friend", £25; Anon., £1.

Legacies

		£	s.	d.
May				
5	Miss E. M. Townsend	187	9	6
15	Mrs. E. G. Burgess	1,000	0	0
25	Miss E. R. Catchpole	50	0	0
25	Mrs. Florence Gunner	5	0	0
29	Mrs. M. McClure	184	0	10
June				
4	Miss Mary P. MacDonald	100	0	0
4	Mr. John Horsfield	77	1	11
8	Miss K. F. Albry	500	0	0

MISSIONARY RECORD

Arrivals

27 May. Rev. W. T. Morgan, from Delhi; Rev. R. W. and Mrs. Lewis and family, from Bhubaneswar; Rev. F. and Mrs. Wells and family, from Udayagiri; and Mr. and Mrs. L. R. Hazelton, from Balurghat, India.

5 June. Rev. E. L. and Mrs. Wenger, from West Bengal, India.

Departures

11 May. Miss E. M. Staple, to France for language study.

12 May. Miss J. M. Comber, to Brussels for language study.

18 May. Miss R. W. Page, to Antwerp, *en route* for E.P.I., Kimpese, Congo Republic.

21 May. Mr. and Mrs. A. P. Ball, to Brussels, *en route* for E.P.I., Kimpese, Congo Republic on 16 July.

4 June. Mr. and Mrs. S. Edens and Mr. and Mrs. J. ter Braak, from Holland, for Irema, Congo Republic.

5 June. Miss M. I. Painter, for Berhampur, India.

11 June. Miss L. W. Jenks, for E.P.I., Kimpese, and Miss D. F. Jenks, for Léopoldville, Congo Republic.

Birth

2 June. To Dr. and Mrs. A. M. Smith, missionaries designate for India, a son, Philip Mighell.

THE BAPTIST TIMES

Keep up-to-date by reading news of Baptists at home and overseas. B.M.S. news announcements and articles appear regularly in *The Baptist Times* with the co-operation of the Society's home and foreign staff.

THE BAPTIST TIMES
Every Thursday - 5d.

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Telegrams: Asiatic London W.1. Chairman: Rev. A. H. Kirkby, B.D., Ph.D. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.
Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign).
Contributions and donations should be sent to the Home Secretary at 93 Gloucester Place.

The Family of God

A. Gilmore

We have yet to see the full working out of the idea that the Church is a family, and yet to kill the notion that Family Church is simply a dressed-up version of Sunday school on Sunday morning. Here the author who has himself made a number of experiments and watched one or two others, begins by trying to set out the concept of the Church which is itself a family and which seeks also to turn its community into a family.

This is not simply a book about Family Church or about children; it is a book about the local church which is trying to live in the sixties and look forward to the seventies.

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INDIA

EAST PAKISTAN

CEYLON

CONGO REPUBLIC

ANGOLA

JAMAICA

TRINIDAD

BRAZIL

SIERRA LEONE

HONG KONG

NEPAL

A happy girl in the Kond Hills, India

(Photo: B. C. R. Henry)

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

PRAY WITH THE CHRISTIANS IN CHINA

IN the last decade the internal affairs of China have been hidden from the rest of the world by an almost impenetrable "bamboo curtain". Little information has filtered through and few visitors have been allowed to see for themselves what is happening in the People's Republic.

It is hardly surprising therefore that the churches of the West receive little news of the churches in China.

In spite of tentative approaches, the churches there have shown little desire for contact with the churches of America and Europe. This may be because of Government policy or because the churches in China are at present too heavily engaged in making their witness in a Communist land—or it may be because of a mixture of both those reasons.

None the less, British Baptists have a continuing concern for the evangelization of the Chinese people and for the welfare of those who were first won to Christ through missionaries who followed in the tradition of Timothy Richard and the other pioneers of the China Mission. In recent years that concern has been demonstrated by the opening of work in Hong Kong. There the Rev. H. W. Spillett is Secretary of the Council on Christian Literature for Overseas Chinese and Miss Dorothy Smith, the first B.M.S. missionary to start learning the Chinese language since the B.M.S. withdrew from China, serves at the Junk Bay Medical Relief Centre.

A number of B.M.S. missionaries no longer on the staff of the Society have continued to demonstrate their vocation to serve the Chinese people by work among overseas Chinese, either in Hong Kong or elsewhere.

Another way in which we have remembered the Chinese people has been by prayer. There are still sections in the B.M.S. Prayer Calendar devoted to the areas in China where B.M.S. missionaries once worked. But without regular information informed prayer becomes difficult.

A recent book published under the title: *Servants of God in People's China* by Katherine Hockin (S.C.M. Press, 6/6) gives some information about the effect of the last ten years or so on a section of the leaders of the Chinese Church.

In the first chapter of this book Miss Hockin frankly admits that it deals "almost entirely with that part of the Chinese Church which moved into this new focus of patriotism". She is dealing, in fact, with that part of the Church which has co-operated fully with the Communist Government of China and thus, of course, made official statements that have been published.

The book contains less information about the Church than one would have hoped, but this is understandable in view of the situation. It does, however, paint a fairly accurate picture of the historical background and traces the story of the Church in China from the Imperial period right through to the present day.

Miss Hockin makes very strongly the point that there are four aspects of the Biblical conception of the State: (1) It is under judgment. (2) It may be a permissive agent for reconstruction. (3) It provides the framework for civil life and order though at times it may deny human and spiritual values. (4) God is Sovereign over the State, whether acknowledged or not, and Christ is Lord. She says that, as Christians, our question should be: "What is God saying to us through the events of our day, and what should be our obedient response?"

This book will help in the understanding of the present situation in China and of the problems which face the Christians there. It shows how the Korean War increased the rift between East and West and how some Christians in China were caught up in the patriotic movement that went with the Korean War. As Miss Hockin rightly points out, such fervour has not been unknown even in English churches.

Leaders of the Three-Self Movement in China seem to have entered whole-heartedly into the policy of the State for building up a "new China", but, again, this is understandable. For the first time for a number of centuries China is a united nation and internal social reforms, although not carried out in the ways in which many of us would find acceptable, seem to have wiped out corruption and the power of the landlord, and given the peasants a new standard of living and a new hope.

There is little we can do for Chinese Christians save remember them in prayer. As one Chinese Christian is reported to have said: "Please don't pray *at* us; don't even pray *for* us; pray *with* us."

CHILDREN, HAVE YE ANY MEAT?

By NANCY THOMAS

Is God concerned with the physical needs of His people? This article shows how time after time He has provided for the needs of missionaries in the midst of grave shortages in Congo.

THEOLOGIANS often tell us that Christianity is the most "worldly" of all religions. Not in the bad sense of the word, of course, but in the sense that our faith is concerned with the needs of men and women here and now, as well as preparing their souls for immortality. In contrast with those who say, "The will of God be done" and so ignore crying needs, or those who say, "All is illusion" (—and so why worry?), the Christian has a Saviour Who cares about you and me, cares in minute detail day by day, incredible as that seems sometimes. He cared about the Samaritan helping his neighbour. He gave His disciples a time of rest when they were dropping with fatigue, and when they had caught no fish the night before, the *risen* Christ (whom one might reverently have supposed to be above such concerns) said gently, "Children, have ye any meat?" And when they had not, He helped to see to it that they did have something to eat immediately.

(Photo: R. D. Robinson)

Secondary school boys at Yalemba, Congo, making cement blocks for a new building

Demonstrating Christian concern

So the Christian Church has always felt that this was part of its job, and it is good to know how much the Angolan refugees, for instance, have been helped by the Congolese Christians giving up food-growing land, by B.M.S. missionaries distributing vast quantities of food from the World Council of Churches, Oxfam and the like. From Stephen onwards, concern with someone else's next meal has been a real part of following the Lord who said, "Children, have ye any meat?"

But I must confess that in the last four years, I myself have often been concerned with what we ourselves were going to eat at the next meal (in company with a good many other Congo missionaries) and this article is just a small record of gratitude, a thanksgiving to the Lord who said, "Take no thought for what ye shall eat or what ye shall drink" said also, "Children, have ye any meat?"; gratitude that the Christian's God really cares that his disciples should not hunger. After all, whether you are short and tubby like me, or long and thin like Vi Parry with whom I live, everybody has to eat something, and it becomes a real preoccupation when the store is empty.

Chaos

In the chaos of Congo in 1960, the first casualty was communication. Whereas supplies had flowed in freely by rail and river before, now no one wanted to work on communications any more, the economy broke down in any case, so the country could no longer buy food from other lands. By the end of August 1960, the shops, formerly bursting with goods, were woefully empty. We had ordered a certain amount of food from England, but would it have been looted on the way? We had no idea, and my thoughts were pretty grim as I looked at the small stores we had managed to collect in Stanleyville and thought of the lean months ahead.

We left Stanleyville and returned to Yalemba. My faith had not been very noticeable, I regret to say, and when I saw the lawlessness of the youth at Yalemba it shrank even further.

Surely our supplies could not have arrived and been kept intact in the midst of this yelling, knife-waving horde of wild lads . . . But by the first of the miracles which afterwards we began almost to take for granted, our food *was* there, and intact.

Our old evangelist, Mark Mbula, had come in to the station from his own forest village just the very day that a river boat dumped our store cases on Yalemba beach. Scurrying round before others realized what had happened, paying a gang of small boys out of his own pocket to carry the stuff up the steep bank, he successfully hid it all away until we arrived. It took courage, for he had to guard it night and day. He is elderly, not very strong physically, I imagine quite often hungry himself, but his face was a picture of beaming triumph as he welcomed us and said, "Mamy, I have got all your food quite safe." So I gave thanks to the Lord who cares for the ordinary needs of His servants, and took courage.

I cannot tell you how often this sort of story has been repeated, so many times that I have certainly lost count. Out of sugar, and a consignment of Russian cubes came from the United Nations; out of flour, no bread for weeks, but a batch of porridge oats arrived from the Red Cross, and I learnt to make oat cakes from a Scots colleague. No starchy foods at all, and the Catholic Fathers from Basoko sent us a sack of rice, not even knowing our need in the human sense. Once the blockade lifted, our friends in England started to help us, and how very good they have been ever since. But what has seemed to us so wonderful is that each parcel has carried something that has just run out. How can you account for it, except to say that the Lord cares minutely for His servants?

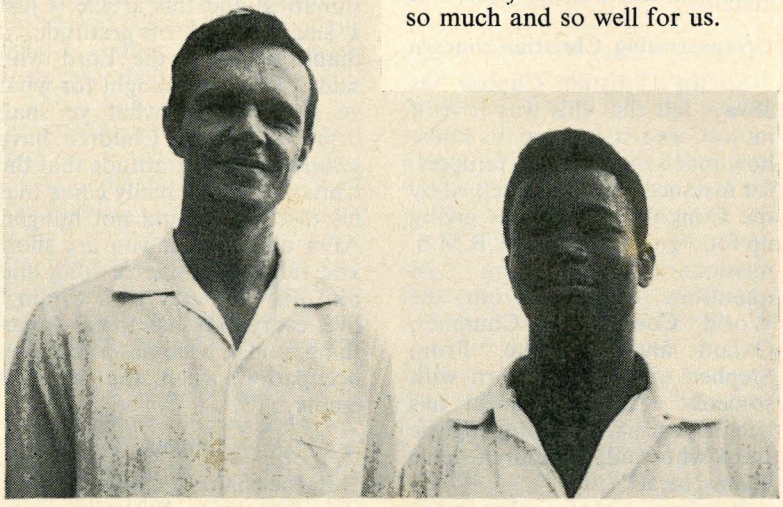
Funny things have happened too. Many times recently I have come back to the house to find a fresh-caught fish dangling from the washing line, while the two family cats yowl their desire underneath its waving tail; a present from the fishermen in the next village.

Once I remarked to Grandmother Longeni that I had no flour. Half an hour later a policeman (of whom at the time I lived in perpetual fear) came stalking up the path looking grimmer than ever, and my heart sank. What had we done this time? But in his hands he bore a bowl full of cassava flour from Nkoko Longeni, and I rejoiced in the absurdity as well as in the gift itself. Then she organized a supply for me; week by week a friend came with a big tray of this flour, and although it would not make bread, it made very good biscuits when mixed with the rice that I pounded and sieved by the hour. One day, a woman came with a big dish of juicy squirmy caterpillars. I did regret my inability to accept them, for they are supposed to be very nutritious.

How often we found, too, that the more we shared, the more we had; that you cannot live the Christian life by simple rules of arithmetic. As in the feeding of the five thousand, multiplication and division get inextricably mixed up. The milk was running out; my husband, not being very well, needed that milk badly. At just that point, a grandmother turned up with a tiny rabbit-like creature in her arms. The mother had died; please could I possibly give her milk to rear the child?

"Take no thought for the morrow" said something inside my mind; so I turned—so reluctantly, I am afraid—to give away the precious powdered milk. But how short-sighted I was, and how good the Lord was. Within a week we had a huge box of milk from the United States. (All normal communications were out of order, remember.) Division became multiplication so many times, and every time I see a small sturdy African girl stumping along with her grandmother, I give God thanks that He gave me courage to obey Him.

The days are difficult still in Congo. Problems of supply are no easier. One often wonders what the next week, month, will bring. Yet we have been kept and provided for in the past, the work has gone on, and we ask your prayers that we also may be worthy of the Lord who cares so much and so well for us.



Rev. R. D. Robinson, a member of the staff at Yalemba, with George Liolo

Ter-Jubilee Memorial Hall in Ceylon

(Photo: Clifford Jayasuriya)

Rev. W. G. Wickramasinghe, President of the Sri Lanka Baptist Sangamaya, reading the inscription on the tablet

The first B.M.S. missionaries arrived in Ceylon in April 1812.

As part of the Ter-Jubilee celebrations, the Baptists of Ceylon decided to erect a memorial hall and headquarters office in the Mission House grounds. The appeal for funds for this project was launched in 1962, and plans for the hall have now been drawn.

A tablet commemorating the missionaries, ministers and lay leaders of the past 150 years was recently placed on the site; it will eventually be incorporated into the new building.

The picture shows the President of the Sri Lanka Baptist Sangamaya, Rev. Dr. W. G. Wickramasinghe, reading the inscription before placing the tablet in position.

Also in the picture are (left to right) the contractor; Mr. Alfred Silva, one of the organizers of the appeal; Rev. H. S. L. B. Welegedera, vice-president of the Sangamaya; Rev. H. A. de Silva, secretary of the Sangamaya; Rev. C. M. E. Elangasekera, treasurer and convenor of the Ter-Jubilee committee, and Rev. E. Sutton Smith. WINIFRED G. TURNEY

"Moyo" is Popular

The new Christian newspaper *Moyo*, which was first published in the Kikongo language and circulated in Lower Congo last November, has proved very popular.

There have been six issues so far. Each month 400 copies are distributed by Pedro, the young man who was pictured on the cover of the *Missionary Herald* last April. Most of these copies are sold on the market at Moerbeke and to the workers at the sugar refinery.

The word *moyo*, meaning "life", stands out boldly on the front page in a different colour each month and each copy is illustrated. Some of the articles are biographical, some are accounts of church celebrations, others deal with Christian attitudes and behaviour and there are sections for correspondence and world news. All the articles are written with a Christian purpose.

Concern About Sunday Schools

The Baptist Union of North India is concerned about the state of its Sunday schools. Although there are many well-educated church members they do not seem concerned that there are so few Sunday schools or that the quality of teaching in them is poor.

In Delhi children of Christian parents are often sent to government schools or expensive private schools, yet their parents do not seem to mind that they are growing up knowing nothing of the Bible or the Christian faith which their parents profess.

In India most children receive no religious instruction at day school. Even in mission schools the time allotted for Scripture outside the timetable varies from 20–30 minutes daily to 15 minutes once or twice a week.

However, 253 children sat for the Sunday school Scripture Examination. They were from seven different Sunday schools. This is the first year that such a Scripture examination has been held, so it is hoped that in future more children from the 36 churches in the B.U.N.I. will take part, and that the percentage of marks gained by the children will be higher.

£10,000 for New Kowloon Christian Centre

The Council on Christian Literature for Overseas Chinese, whose secretary, Rev. H. W. Spillett, was seconded to this work by the B.M.S., is planning to build a Christian Centre in Kowloon, Hong Kong. This is likely to cost £10,000, and is one reason why the Council's budget figure for this year is larger than usual.

It is also hoped that the Council will be able to employ more staff and thus enlarge its printing programme. There are also plans to provide a mobile bookstore.

A conference was held in May, attended by delegates from all over S.E. Asia, to discuss the types of literature most needed, and to find better ways of distributing and using the books and magazines now produced.

CHRISTIANS HELP CLEAR ONE OF THE WORLD'S WORST REFUGEE SLUMS

By R. C. COWLING, B.M.S. India Field Secretary

FOR many years past, the boundary walls and many main buildings of Sealdah Station, Calcutta, have been surrounded by wretched dirty, little shacks. In some places these were four or five deep and people living in them had less privacy and comfort than rabbits in a warren.

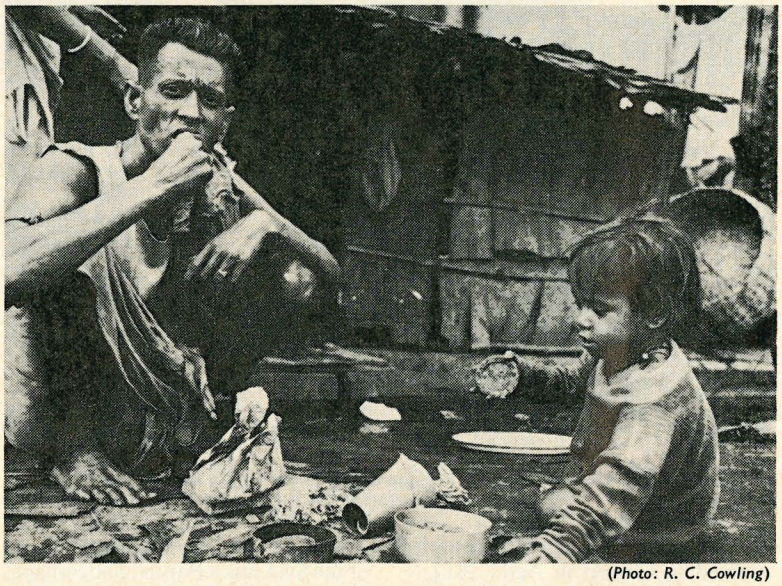
Passengers travelling to East and North Bengal or to Pakistan always had the picture of the wretchedness of these people vividly before their eyes, but as time went on it seemed that the public conscience had grown dull and insensitive.

The families living in these houses were the most serious of all the problems presented by the influx of refugees from East Pakistan to India. They had originally been out in refugee camps, where they received free rations and help from the Government. Then they were offered plots of land and loans to help in building houses, but many of them were in debt, and others had got out of the habit of working and just used the loans as an extra dole.

Problem cases

The Government, struggling to resettle over 3,000,000 other refugees, washed their hands of these problem cases and turned them out of the camps and colonies. So they settled down around Sealdah Station in tiny crudely-built shacks that kept in the foul air but failed to keep out the monsoon rain. Some of the adults got casual work, some became beggars, some women and girls became prostitutes, and some of the men were thieves and gangsters.

For years the problem seemed insuperable, but the Bengal Refugee Service decided to try to tackle it. Peter Ewing, an Australian Baptist missionary, drew up the first plans. These were later developed by Frank Field, a member of B.R.S. Staff who had specialised in problems of this type. For 5½ months there were delays occasioned by Government "red tape" but at last at the beginning of the year permission was granted to go forward. Three large plots of land were donated 20 miles to the north of the city.



(Photo: R. C. Cowling)

Refugees living at Sealdah Railway Station prior to their move to new accommodation provided by the Bengal Refugee Service

Cheap Housing

The Principal and Staff of Bengal Engineering College devised a house which could be built for Rs. 1500 (£112) using unskilled labour under the direction of the College. The College undertook to train and supervise the refugees in making hollow concrete bricks and erecting the houses. The cost was supplied by Bengal Refugee Service from funds collected through the World Council of Churches.

Persuaded to move

The staff of B.R.S. undertook the job of persuading the shack-dwellers to move, and undertook to provide social, medical and educational services in the new areas.

The railway authorities and Government were very helpful when the actual move was made. Once or twice a week for several weeks special trains were run from Sealdah Station at night and, on reaching their destination, trucks were supplied to take the refugees to the temporary accommodation in which they were housed until they had built their homes.

The nights when removals took place were both joyful and full of pathos. The shacks were pulled down, and any bits and pieces worth keeping tied together.

Carrying their few possessions

Often the only possessions owned by the families were a few old cloths in a tin box, yet it was a wrench for them to leave the station site. Old women carrying their grandchildren, old men with a roll of straw mats on their shoulders, men, women and children bearing the bundles containing the whole of their worldly possessions, their faces appearing strained and grim in the harsh glare of the station lights, were escorted into the waiting trains. The families were packed into the compartments.

Friends of the B.R.S. gave them refreshments and cheered them on their way and in a few hours time they were out in the new village sites.

The plan for their resettlement is given in a report by the Director of B.R.S.

"We believe that the physical labour involved in making cement bricks and then building the houses will, itself, be a rehabilitation process for refugees who have lost their skills during years of idleness at Sealdah Railway Station. Furthermore, the work, easily mastered, may fit them for other semi-skilled jobs. We hope that by the time the houses and community projects are completed most of the families will have been found economic security in work in the industries already established in the Shyamnagar and Naihati areas. For those still without work at the end of the period of construction B.R.S. will try to establish small-scale industries.

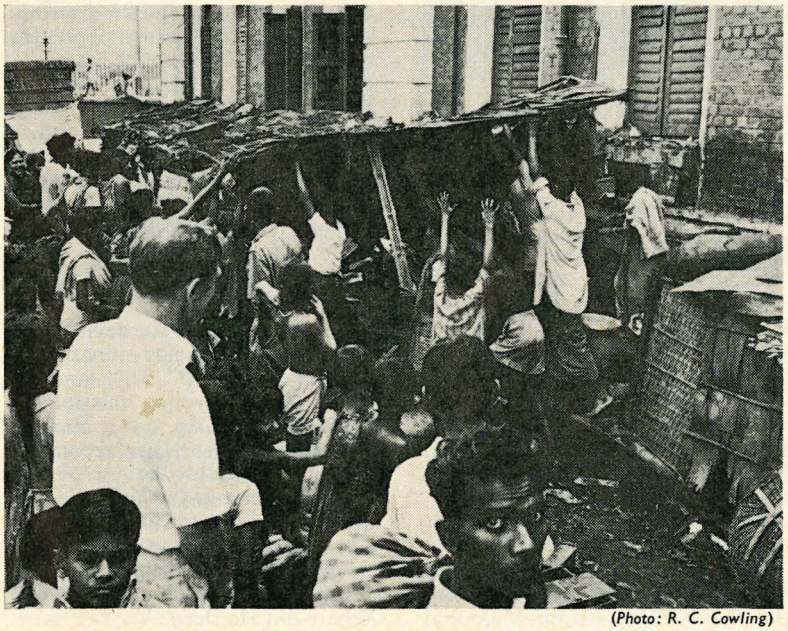
Wages

"The refugees are receiving wages for the work they do in building their own houses. The Government agreed to provide 14 days' rations for the families moved to cover the period of settling into their temporary shelters and beginning work."

The first families were moved on February 9th. By March 8th the whole of the 6,000 "hard core" refugees had been moved out, but there were still many problems to come. It had been hoped to have nearly 200 houses completed by the end of the moving job. In fact only 70 were ready. Some refugees refused to work, and more would only work for very short hours. Some bad characters amongst them tried to foment trouble, and once or twice there was nearly a riot. The rainy season started unusually early and caused acute discomfort to the people in temporary dwellings.

The Christian social workers of B.R.S. had to use the utmost tact and forbearance to keep the programme going at all.

But it is going on. Sealdah Station is clear of refugees for the first time for 17 years, and we are very thankful to all who have made possible this very practical expression of Christian love and sympathy.



(Photo: R. C. Cowling)

Taking down shacks at Sealdah Railway Station in preparation for the move

LONDON BAPTISTS

Start your winter session with the inspiration of a great Missionary Rally

at

WESTMINSTER CHAPEL,
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on

TUESDAY, 15 SEPTEMBER, 1964

SPEAKER:

DR. STANLEY F. THOMAS, M.B.E.
Udayagiri, India

CHAIRMAN:

REV. CHARLES J. BULLOCK,
Incoming Chairman of the L.B.M.U.

Doors open 6.30 p.m. . . .
. . . Commence 7.00 p.m.

(*Photo: Herts. and Essex Observer*)

Mr. and Mrs. A. P. Ball with Rev. J. R. Peck, minister of Thaxted Baptist Church, looking at the seed drill which was presented by the church to Mr. and Mrs. Ball for their use in Congo.

Mr. Ball is an agricultural missionary and will be serving at Kimpese, Congo Republic.

In recent years many churches have made good use of their Harvest Festival services to remember the work of B.M.S. agricultural missionaries and have often made collections on Harvest Festival Sunday for their work.

Jamaica Baptists Witness in the Caicos Island

The Jamaica Baptist Missionary Society has accepted a proposal for increasing its witness in the Caicos Island, its only mission field.

It proposes to build a David Lawrence Memorial Health (Medical) Clinic in the island since in these islands people who seek medical help must travel many miles on land and across the channel to find a doctor.

This clinic is estimated to cost £2,000 and the Missionary Society has earmarked £1,000 of its budget this year towards that project.

William Knibb memorial

The Jamaica Baptist Missionary Society has also set aside £5,000 to put the William Knibb Memorial High School in Jamaica on a sound footing.

TRAGIC MEDICA THIS PART

Dr. Martin G. Ericsson, of Cedar Falls, Iowa, now serving at Pimu Hospital, writes in the Congo Protestant Relief Agency newsletter.

"When returning to the States after our first service under C.P.R.A. with the M.E.U. mission at Wasolo, and having had a first hand knowledge of the conditions, especially medically, as they are in the Congo, we felt that if we had another opportunity to return, and it being the Lord's will, we would be willing to do so.

"As a consequence we are now with the Baptist Missionary Society station at Pimu, arriving here in January. This is a busy place, with a hospital capacity of 75 beds and an average patient load of over 100, which means that about a quarter of them sleep on grass mats on the floor.

"Dr. Kennedy with family and the nurse, Miss M. Chaplin, left recently on their furlough to Scotland, so the work was left in my hands and those of a Miss M. Smith, a nurse from England, who arrived here the same time as we did. The language question creates a problem, since neither I nor the nurse are familiar with the languages spoken here, and there are at least three of them. Fortunately, Miss Smith speaks French, and so do the Congolese nurses, so we manage to get along. And the work in the hospital is running very smoothly, thanks to the fine group

JESUS IS FOR

"Can you pray to the devil? Some people do, so who has more power, God or the devil?" This question was put to a young missionary, Miss Hazel Pilling, by a class of teenagers in the Itaga secondary school at Léopoldville.

Other questions which she frequently has to answer are "Did Abraham really mean to kill Isaac, or was he just pretending? Did Jesus eat food like other people? Where did He sleep?"

Then the one that comes every week, "Was Jesus a European?"

L SITUATION IN OF CONGO

of consecrated and dedicated Congolese nurses we have.

"The medical situation in this part of Congo, as anywhere else, is tragic. Of the seven government hospitals in the district, and I am not sure how large it is, only one has the service of a medical doctor. Some of the others are in charge of Congolese nurses only. One lady patient had walked over 100 miles, another younger lady, blind from cataract and suffering from diabetes, walked the same distance to seek help here at Pimu. Those are only a couple of the numerous hardship incidences met with in Congo. And one wonders if, or when, things are going to improve. Though our efforts are rather insignificant, we pray the Lord's blessing on them, and hope that what we do may somehow reflect His love and compassion upon these unfortunate people.

"As most of you know, the government has not been able to furnish any of the money or supplies agreed to since Independence, and consequently the hospitals are being greatly handicapped, both medically and financially. Were it not for some of the supplies we are receiving through C.P.R.A., we could just as well pack our suitcases and go home. Especially in the care and treatment of the tubercular patients, we lack the necessary medicine, and this has resulted in a significant increase in patients lately."

EVERYBODY

Miss Pilling writes, "I try to explain that Jesus was neither a European nor an African. As for the colour of His skin it was about half-way between theirs which is black and mine which is white. They are not always satisfied with this.

Not black nor white

"This week the question came up again, and one of the boys was ready to answer, and he said, 'Jesus was not black or white, because He is for everybody.'

"Three cheers for the boy, I must give him a good mark!"

Refugee children from Angola being helped in the Congo

Where Refugees Have to Queue

"What a wonderful invention was the simple queue!"

So writes Rev. W. D. Grenfell who has been engaged since 1961 in providing relief in Lower Congo in the form of food, clothing, and other provisions for refugees fleeing from Angola.

He continues, "Last week I tried an alternative system at the table where I was working writing out ration cards. As I had all the permits in my possession, it seemed a simple thing for everyone to sit under the shade of nearby trees and come to the table only when their names were called. However, it did not work out as I had hoped, and everyone preferred to stand around the table, thus shutting out both light and breeze.

"After driving people back so many times, I settled for making them sit down around the table, but this was no good either. Whenever a name was called, everyone stood up, and remained standing until told again to sit down.

"So this week we are back to queueing at my table. The people prefer it too, in spite of having to stand in the sun, for they can then calculate just how long it will be before their turn comes. Last Wednesday we had seven queues going at once."

Constrained by The Love of Christ

the B.M.S. popular illustrated report gives full information about the Society's work in eleven countries.

It is available now price 1/– (postage 4d.)

From: *The Home Secretary, B.M.S., 93 Gloucester Place, London, W.1.*

THE CHURCHES OF INDIA

By K. F. WELLER

Part III: THE WEAKNESSES OF THE CHURCHES

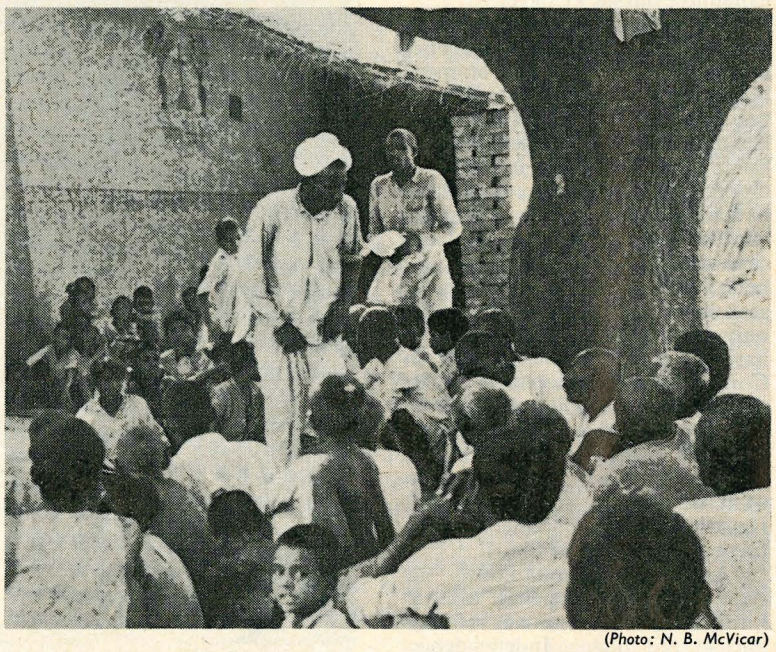
WE must not be blind to the weaknesses of the churches. Many of the older churches were established through the work and witness of our missionaries. They were the fruit of faithful and untiring evangelistic effort, and how often they had to wait ten or more years before they began to see any fruits for their labours. In some places the people who formed these churches were cut off from family and communal ties as a result of their conversion. They were out-casted and boycotted, and were forced to become dependent upon the missionaries.

Some of these churches are centred on mission stations, and the attitude of dependence is still very strong.

Isolated pockets

Some churches have their origin in settlements started for famine orphans of the great famines of 1860 and 1890. They seem to remain isolated pockets of Christians with no contacts and ties with the community around them, and they make no impact and seem to have no concern for evangelism. Where the members of the churches are numerically weak and lack influence they seem to suffer from an inferiority complex, which cuts the nerve of enthusiastic witness and evangelism.

Added to this is the nominal Christianity which so often develops in the lives of second, third and fourth generation Christians. This crippling weakness is being felt in some of the older churches in the growing areas which have been in existence for over half a century. The glow and enthusiasm of the newfound faith and the joy of salvation of their grandparents have never come to the grandchildren. Many of these churches are concerned with self-preservation.



(*Photo: N. B. McVicar*)

Christian and non-Christian villagers meet together at Lohari in the Baraut area of North India

They are ingrown and self-regarding. They are a drag on the witness of the churches, but we cannot and dare not write them off as hopeless.

The same concern and anguish

We must have the same concern and anguish that Paul had for the churches. They are a challenge to our prayer and faith. These dry bones of nominal Christianity, selfish and self-centred living, can be made to live by the power of God's Spirit.

One of the primary concerns of the churches today is the matter of the ministry. Many of the older churches are concerned in having a cheap ministry. Many of them are led by laymen who in spite of faithful service are quite untrained, and some of them do not see the need of any training. In some cases, men, by influence and lobbying for votes, have managed to get themselves appointed as pastors, and once they are in it is extremely difficult to remove them.

The fundamental problem is that the churches have a poor conception of what the ministry really is, what is its purpose and what should be the spiritual and intellectual qualities it expects from its ministers. Some of these churches could support fully a well-trained pastor, but they look to the church council or union for support. In this regard

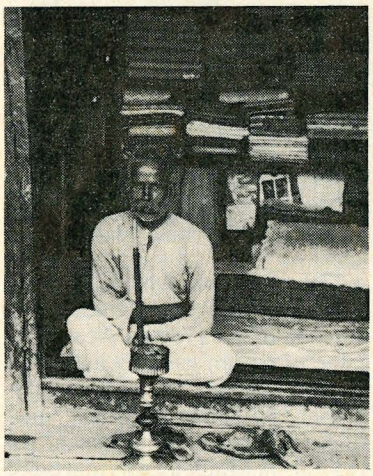
we are really a vicious circle. One of the main causes of the apathy is that the Christians lack spiritual nourishment and it is impossible for them to receive this from many of the men who are now their pastors. This is proving a stumbling block to young men to join the Christian ministry, for they are unwilling to serve under such conditions. It is a fact of history that an apathetic church seldom produces candidates for the ministry. We must educate the churches to a worthy conception of the ministry, so that they may realize how vital it is for the building up of their life and witness.

Another problem is the support of the ministry. We are only just starting to educate church members in the matter of Christian stewardship. It will take grace and grit to convert many of the older churches to accept this challenge, but it must be done. There is the need for a limited number of well-trained men and women to hold key positions of responsibility (e.g., staff of theological training institutions, district supervisors, Christian literature workers, the partial support of ministers in key pastorates, such as in Bhubaneswar, the new capital of Orissa).

C.B.C.N.I. are pressing the B.M.S. to assist in the establishment of a Sustentation Fund to ensure the support of such workers. In the event of withdrawal from India it would be a vital and lasting contribution to the future of the churches. If this scheme is carried out we are convinced that it will encourage some young men to give their lives in the service of Christ and the Church. They would have a sense of security. The family pressure upon young men to turn to government and other services, and to industry, is very largely influenced by the fact that in these there is some measure of security. The Sustentation Fund will only meet a proportion, about fifty per cent of the total support, and the church bodies affiliated to the C.B.C.N.I. will have to find the rest of the money, and in addition make an annual contribution to the fund if they draw from it.

In the areas where the churches are multiplying with such rapidity, the problem of supporting an adequate ministry is a very urgent one. Many of the converts are illiterate or semi-literate and of a low economic standard. To meet such situations a great deal of thought and experimentation is going on. The West Utkal Church Union is trying an experiment which promises to deal with their situation in a realistic way. It may prove to be something which can be worked out in other areas of rapid expansion. In such situations we should make a careful study of the booklet published by the Division of World Mission and Evangelism of the World Council of Churches. Its title is: *A Tent-Making Ministry*. Its theme is a serious attempt to discover a more flexible form of ministry suited to rural churches.

(*To be continued next month*)



(Photo: A. R. Taylor)

A cloth merchant in Gexing bazaar

Refugees from Bembe

News has been received of a group of refugees from Bembe, Angola, who recently arrived in Congo. They were brought from the frontier to the sugar refinery hospital at Moerbeke by truck after being severely injured by the Portuguese and needing immediate medical attention.

One child of about five years of age had a fractured skull and another of about the same age had a broken jaw. The father of one of them was shot in the back and fell as they fled and it is not yet known if he has reached safety. A brother of the first child was killed immediately when firing began, as they were in sight of the frontier village. A woman with head injuries said that the Portuguese soldiers were hiding in the manioc fields and opened fire as they passed by.

There were no soldiers of the freedom army to direct them. They were just trying on their own to reach freedom and they carried no weapons.

A catechist

An elderly man with head injuries introduced himself as one of the Bembe catechists and he said that 1,757 refugees had left his forest hide-out towards the end of April and he and his group had taken a month on the way. He was not certain how many people had arrived because they had been split up into little groups after the firing and some had hidden before attempting to cross the frontier.

His son was lying in bed with a broken leg and infected wounds. The mother is still in a frontier village with many other refugees who will gradually make their way to Kibentele for help and then to some friendly village where they can settle. Some of them are injured too, but only the most serious cases have received more than first aid.

Also at the hospital was a woman who was brought in a few weeks ago with five bullets in her body; two in one arm, one at the top of each leg and one in one ankle. She had a baby a few weeks old. Two women travelling with her were killed and their children taken by the Portuguese.

THE MISSIONARY TRADITION OF RAWDON COLLEGE

By D. H. WILSON

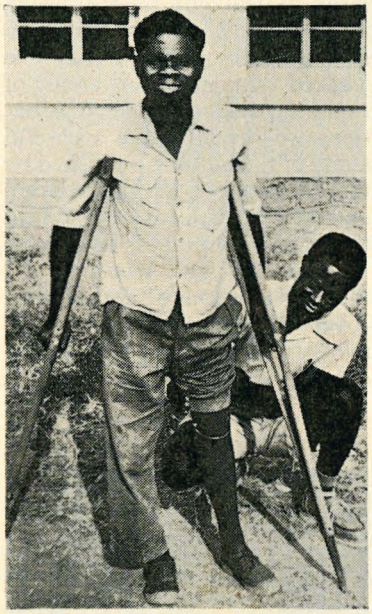
This article is the substance of an address given by Dr. D. H. Wilson, who recently gained the Fellowship of the Royal College of Surgeons (Edinburgh), on the occasion of Rawdon College's last Open Day. Rawdon and Manchester Colleges have united to form the Northern Baptist College, which will begin its first term shortly.

JESUS CHRIST'S instructions to his disciples to go into all the world and preach the Gospel to every nation have never been far from the thoughts of the men trained in this college. Throughout the years there has been a steady stream of those who, responding to God's call, have gone abroad to spread the gospel of salvation and to build up the Church of Jesus Christ.

This tradition of missionary service dates right back to the earliest days of the training of Baptist ministers in Yorkshire. Of the men who joined William Carey in India in 1800 to form the Serampore Mission, one, William Ward from Hull, was trained at Dr. Fawcett's Academy at Hebden Bridge, and this Academy was the forerunner of Horton and Rawdon Colleges.

William Ward, whose portrait hangs in the college dining hall, was a man of whom we can be justly proud. In that dramatic last decade of the eighteenth century which saw the success of the French Revolution, here in Yorkshire was a young man who also had revolutionary ideas. Trained and experienced as a printer, Ward saw his life's work as printing Carey's translations of the scriptures in the languages of the peoples of India. However, he was not only a printer but also a missionary in the fullest sense of the word. A few months after his arrival at Serampore, Carey wrote of him: "His heart is entirely in the work, he is the very man we needed; I have much pleasure in him and expect much from him."

He was not disappointed, for Ward's witness and influence soon led to the conversion of Carey's eldest son, Felix, and in subsequent years he frequently showed himself to be not only a missionary to the unconverted but also a pastor to his own colleagues.



A Congolese who has been fitted with an artificial limb at the Institut Medical Evangelique, Kimpese. It is in this hospital that Dr. D. H. Wilson serves

The tradition which William Ward started was maintained by the men of the Horton Academy, some of whom gave their lives in Christ's cause. In 1819 Christopher Kitching died on missionary service in Jamaica. In 1857 John MacKay was martyred in the Indian Mutiny. His life and sacrificial death are commemorated by the stained glass window over the library staircase in which are inscribed the texts: "I am the resurrection and the life", and "Father forgive them for they know not what they do."

Besides India and the West Indies missionaries have gone from this college to West Africa, to Central America, to Ceylon, where the names of Charles Carter and H. J. Charter are revered for their translation and literature work; to China, where George Young did a great work and where, in earlier years, George Farthing and W. A. McCurrach were martyred in the Boxer Rising; to Angola and to Congo where three more Rawdonians gave their lives in the initial effort to take the light of the Gospel into the heart of the African Continent.

At the beginning of this century no fewer than five Rawdon men died in missionary service in the course of only a few months, but this did not stem the flow of missionaries from the college. At the end of the First World War, by the creation of the Mitchell and Anderson Medical Missionary Scholarships, the college took on a wider role in the preparation of men for the mission field. The first holder of the scholarship, Dr. Wilfred Flowers, gave many years of devoted service in China, and those of us who have followed him have sought to emulate his example both in our medical work and in our Christian witness.

As well as spreading God's message through preaching and healing, Rawdon men have taken

on many other tasks in their missionary work. William Ward was a printer, A. E. Allen a builder, Ben Thomas a school teacher, W. D. Grenfell is currently engaged in refugee work, showing Christian compassion to Angolan refugees who are at the very limit of human need. Others, like Herbert Anderson in India, by their gifts of leadership, have guided the affairs of the mission overseas, and Azariah MacKenzie who came to this college from Jamaica, is now secretary of the Jamaica Baptist Union, and the missionary statesman who has made perhaps the greatest contribution of all was trained at Rawdon. Rev. J. B. Middlebrook, as General Home Secretary of the Baptist Missionary Society, from the darkest days of World War II, guided the Society's affairs for twenty years. Through the tragic period of Indian partition, through the sad and difficult days which saw the closure of the China field, through times of strife in Congo and revolution in Angola —the Society has had wise counsel and sound leadership. We can all rejoice in the rapid response to the Gospel in our newest field of Brazil which was opened while Mr. Middlebrook held this high office.

It is possible for me to mention only a few of the men who, under God, have created this missionary tradition, but as the college moves on to Manchester there are three tangible treasures which will go to the new Northern Baptist College to remind future generations of their heritage. The portrait of William Ward, the stained glass window commemorating the martyr, John MacKay, and a wall plaque bearing the names of those who gave their lives in active missionary service.

One more name

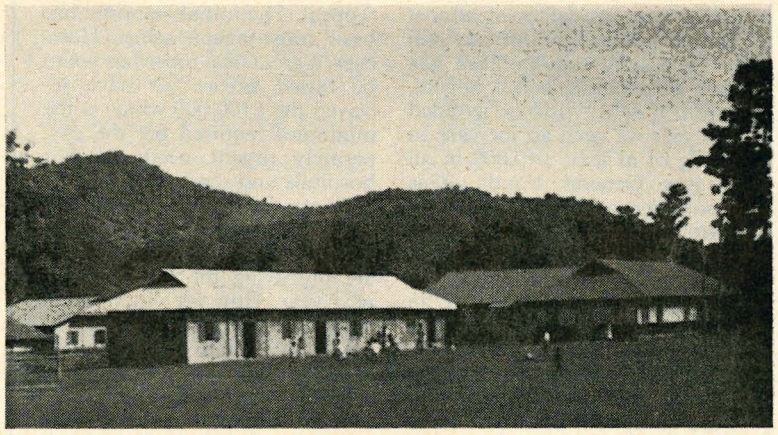
Before this plaque is erected in the Northern Baptist College there is one more name to be engraved upon it. Rev. B. H. Thomas entered Rawdon in 1948, sailed to Congo in 1951 and died there in 1961. Ben Thomas could easily have lived the life of an invalid in this country but, although a respiratory cripple, he chose to use his life in Christ's service in Congo. Even when things were at their worst following Independence in 1960 he went back to his task, to the work to which God had called him, and he burned himself out in the service of his Master.

With men like William Ward, John MacKay and Ben Thomas to emulate, those of us who now seek to serve our Lord in overseas missionary work, are very conscious of the tradition in which we walk.

I hope and pray that this same missionary tradition will flourish in the Northern Baptist College in the years which lie ahead, and that men will continue to go into all the world and preach the Gospel to every nation.

NEW CLASSROOMS FOR CHANDRAGHONA MISSION HIGH SCHOOL

By AUDREY BINNS



In a cyclone on 28 May, 1963, three classrooms of the school at Chandraghona were blown down. These were huts with mud floors, bamboo walls and thatched roofs. Because of generous grants received from the East Pakistan Cyclone Relief Fund (to which European and American churches contributed) and the Baptist Missionary Society, we have been able to build much better classrooms with a concrete plinth, brick walls and corrugated iron roof. This building should withstand the next cyclone! In the course of construction it has had to withstand several cyclonic storms.

The new classrooms have been in use from June and are a tremendous asset. For the last year, classes have been working under cramped conditions and some classes have had to be held in the hostels. One class of forty children has been crowded into a hut eighteen feet by ten feet.

The new classrooms can be seen on the left of the picture. The older school building on the right has only a mud floor, bamboo walls and corrugated iron roof.

There are nine classes in this school, with a total of about 280 boys and girls, of whom about a third are Christians. The others are Hindus, Buddhists and Muslims.

From the HOME SECRETARY'S DESK

Baptist Mission House,
93 Gloucester Place,
London, W.1.
September 1964.

IN most churches there is a new beginning to activities in September. Holidays are over and summer activities have ended. Plans can be made for continuous periods of evening work and study or worship in fellowship.

In many churches missionary secretaries and missionary committees will be looking again at what needs to be done to increase interest and support in the B.M.S. How is it possible to make people aware both of the worthwhileness of its enterprises, and of its urgent needs?

There is no doubt at all that the Society is passing through a very critical time. Last year again we did not receive sufficient to meet our expenses. The financial year ended with its deficit of almost £20,000. That amount has still to be cleared though there has been no separate deficit appeal. And if a deficit is to be avoided this year we need an increase in giving of at least £40,000 in all to our General Funds. This represents an over-all increase of about 13⅓ per cent.

Strange as it may seem, it does not really require much to achieve it. It works out at an average of about £1 3s. per member. Is that too much for a believing committed Christian to give in a year to the Lord's work overseas? Of course some do not give at all, others less than the average. On the other hand many give very much more. Most of us, if we really had the will could give four times that amount without really feeling any great hardship!

May I ask you again to review your own giving, and encourage others to review theirs. These are some of the considerations which should be in mind.

(*a*) Your own great debt to the Lord Jesus Christ—your Saviour.

(*b*) Your own great debt to those through whom you have learned of Him.

(*c*) The great and urgent need of those in other lands who have not yet had the opportunity to listen to the Gospel.

(*d*) The terrible needs of the poor, the hungry, the diseased and the homeless.

(*e*) Your own material prosperity in contrast.

There is, of course, in addition to the claims of the General Funds the Medical Missions Appeal. The initial response has been most encouraging. However, a great deal more has yet to be raised before we have received the £100,000 which is the minimum required for the desperately urgent needs of our hospitals and dispensaries.

These financial problems are very much in our minds just now. The Officers of the Society are preparing the estimates for next year. How far ought we in faith to go? We have to rely so much on what we have experienced in the past.

Your prayers for us in the difficult decisions which have to be made will be greatly appreciated.

Yours sincerely,

A. S. Clement

Middle-aged Pastors Ordained

Recently, an ordination service for two Congolese pastors was held at St. Jean Baptist Church, Léopoldville. Both are middle-aged men who have given years of service to the church as evangelists and pastors, but neither has had a recognized theological training. The church now accepts their years of pastoral experience and loyal service in place of a college theological training.

The two men were Rev. Alfred Kumwisi, pastor of the St. Jean church, and Rev. Georges Kizolesa, pastor of the Kibentele church and district. Many people travelled from the Kibentele area for the service and the choir from the Moerbeke church sang.

Various church leaders took part in the service including the Salvation Army commander. Rev. H. F. Drake, B.M.S. Field Secretary, conducted the ordination, Rev. C. A. Couldridge gave the charge to the candidates, Rev. W. D. Grenfell offered prayer and the service was led by Rev. Jean Makanzu.

THE

BAPTIST TIMES

Keep up-to-date by reading news of Baptists at home and overseas. B.M.S. news announcements and articles appear regularly in *The Baptist Times* with the co-operation of the Society's home and foreign staff.

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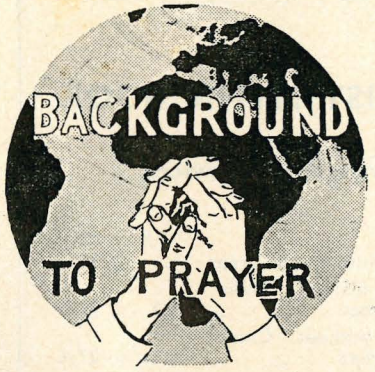

(Based on the Prayer Calendar)

Prayer is asked this month for the work of the B.M.S. in Ceylon.

There are 28 Baptist churches in Ceylon and the new theological college, recently opened at Peradeniya, will eventually help to provide more trained pastors to serve these churches.

The B.M.S. has nine missionaries in Ceylon and according to government ruling is not allowed to increase this number. These missionaries are engaged in evangelistic work in Colombo, Ratnapura and Kekirawa.

South Mizo District

Prayer is also asked for the 180 Baptist churches in the South Mizo District of Assam, India. The Lushai church with its 20,000 members is alive to its many opportunities for evangelism among neighbouring tribes. The young Baptists of the South Mizo church maintain a number of primary schools for Chakma and Tripura children and provide scholarships to help these children continue their education.

Hospital—without a doctor

The hospital at Serkawn is still without a doctor. Dr. C. Silvara is at present training at Vellore and will take over the running of the Serkawn hospital when that training is completed.

ACKNOWLEDGEMENTS

(Up to 13th July, 1964)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., £6; Anon., £2; Anon., £1 7s.; Anon., £1; Anon., £1; "In Memory of Mrs. V. G. Jones of Chorley Wood", £8 2s. 5d.; "In Memory of Miss N. Skidmore", 5s.; Anon., 10s.; Anon., £1 19s.; M.J.N., £5; Anon., £1; J.M.E.B., £5; Anon., £2 2s.; Matho, £15; Anon., 1s.

Medical Fund: Anon., £1; J.M.O., for Chandraghona Lepers, £20; As unto the Lord, £30.

Special Medical Appeal: Anon., £500; Anon., £50; Anon., £5; Anon., £5; Anon., £2; Anon., £1 1s.; Anon., £100; Anon., £5; Anon., £5; Anon., £5; Anon., £2; Anon., £1; Anon., £100; Anon., £5; Anon., £5; Anon., £3; Anon., £1 5s. 6d.; Anon., 4s.; "A.H.", £25; Andrews, £10; "In Gratitude", £2; "Thankful", £20; Two Old Age Pensioners, £2.

Translation Work: Anon., £1.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
June				
11	Mrs. Ellen Brett	200	0	0
11	Miss Emily Chapman	1,281	4	0
11	Mrs. A. M. Lefevre (South Lodge)	4,020	0	0
16	Mr. H. G. Tresise	364	10	3
19	Mr. T. C. Hurley	101	11	5
26	Mr. Joseph R. Berry	100	0	0
July				
1	Miss Mary A. M. H. Hunter	212	6	6
3	Mrs. V. E. Hyde	12	10	0
9	Miss Rose Edith Burston	500	0	0

MISSIONARY RECORD

Arrivals

19 June. Miss V. M. Parry and Mrs. B. H. Thomas, from Yalemba, Congo Republic, for mid-term holiday.

22 June. Miss A. Bean, from Upoto, Congo Republic.

27 June. Mr. J. D. Knight, from Léopoldville, Congo Republic.

3 July. Miss L. M. Fuller and Miss K. M. Brain, from Ngombe Lutete, Congo Republic, for holiday at Government expense.

4 July. Rev. G. H. and Mrs. Grose and family, from Delhi and Rev. G. and Mrs. Price and family, from Kasauli, India.

5 July. Miss J. Moon, from staff of Stewart School, Bhubaneswar, India.

7 July. Rev. N. D. and Mrs. Kennett, from Thysville, Congo Republic.

8 July. Miss E. Motley, from E.P.I., Kimpese, Congo Republic, for holiday at Government expense.

10 July. Mr. and Mrs. A. S. Cox and family, for holiday at Government expense and Mr. and Mrs. O. W. Clark, all from E.P.I., Kimpese, Congo Republic.

Departures

11 June. Miss L. M. Jenks, for E.P.I., Kimpese and Miss D. F. Jenks, for Léopoldville, Congo Republic.

15 June. Mr. and Mrs. L. L. Collis, for Yakusu and Miss M. M. Pringle, for Ngombe Lutete, Congo Republic.

16 June. Miss M. E. Hitchings, for Ntondo, Congo Republic.

3 July. Dr. Joan Pears, for Berhampur, India.

4 July. Dr. H. G. Stockley, for Palwal, India.

Births

19 June. To Rev. R. F. E. and Mrs. (Dr.) Warden of Pimu, Congo Republic, a son, Stephen.

21 June. To Rev. S. G. and Mrs. Anslow of Upoto, Congo Republic, a son, Jonathan Michael Paul.

23 June. To Rev. R. D. and Mrs. Robinson of Yalemba, Congo Republic, a daughter, Elizabeth Ann.

26 June. To Rev. I. R. and Mrs. Secrett of Ngombe Lutete, Congo Republic, a son, Brian Bernard.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.
Telegrams: Asiatic London W.1. Chairman: Rev. A. H. Kirkby, B.D., Ph.D. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.
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HONG KONG

NEPAL

(Photo: Hong Kong Government Information Service)

Preventive medicine is an important aspect of medical missions' work. Medical Missions Sunday is 18 October

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

THE CONTINUING SUCCESSION

DURING the last few years we have lost by death a number of the outstanding leaders of our denomination. Their names were known in every Baptist household—B. Grey Griffith, F. Townley Lord, Sidney Morris, Gilbert Laws, Hugh Martin and Theodore Robinson —to mention but a few.

All of them played their part in the leadership of the Missionary Society and of the Baptist Union and they will be missed for their wise counsels and distinguished service. They will be missed from our pulpits where on special occasions and at other times they were noted for their great preaching. They in their day served God. They in their day challenged men to His service and pointed men to the vision of a world won to Christ.

This month we remember the beginnings of the B.M.S. in 1792. In that year men were raised up of God who led the Baptists of Britain to proclaim the Gospel of Christ in India and then throughout the world.

An article on the facing page will remind you of the great achievements of William Carey and how his work continues in Serampore College. His work has been continued throughout the years through generations of able leaders like those mentioned and by a great unnumbered host of humbler folk who have supported the Missionary Society. These all belonged to the continuing succession, the "saints of God" as the New Testament calls them.

It is well to remind ourselves that we also belong to that succession.

This month ends with Gift and Self Denial Week. The theme chosen for it is "Constrained by the love of Christ". The Baptist Missionary Society has continued throughout the 172 years since its foundation because its leaders, its committees, its missionaries, and the members of the home churches have been constrained by the love of Christ to proclaim the Gospel in every nation.

"The Church here has been hit by a sickness, the sickness of prosperity, of security, of things. For the moment the Church has faltered in its gallantry of spirit. It has left this arduous and sacrificial missionary service to too few. For two years no probationer in St. Colm's (Church of Scotland Training College) to prepare for service abroad! The stark, pitiful famine of doctors, though missionary hospitals are begging for them.

"Has the Foreign Mission Committee no right to be distressed when the Church is unwilling, not unable, to meet 61 requests of immediate urgency? Has it no right to be anxious when its approaches are met by vague, shallow approval for all religions and an airy dismissal of Christ's command to carry the Gospel to the world?"

Rev. James Munn, Convenor of the Foreign Missions Committee of the Church of Scotland.

The B.M.S. needs at least eighty more missionaries to meet requests from the fields for increased staff.

We are in that succession. Upon us, in like manner as upon our forefathers, is laid that constraint. Gift and Self Denial Week is a time when we are called to renewed prayer and dedication. It is a week when we should consider whether our possessions and our lives are fully yielded to Christ's service, and whether we who are in the continuing succession are treading as faithfully as our forefathers the path of sacrifice in service.

Having seen the vision of a world won to Christ, they gave their all that such a vision may become a fact. Are we doing the same?

Roland Churchill Cowling

"Ro" Cowling's tall figure and kindly smile marked him out among his colleagues; he was an accepted leader among B.M.S. missionaries, and in the churches of India, in whose service he gave his life.

Born on 29 November, 1903, he was baptized at Greenleaf Road Church, Walthamstow, at the age of 17, later becoming a member of Highams Park Church. After seven years' service in the Westminster Bank, he entered Bristol College in 1927, and sailed for India to commence his missionary service in October, 1932.

Most of his missionary service was spent in North India, where he devoted himself to the strengthening of the small, and often struggling churches seeking to proclaim the Gospel to the teeming Hindu and Muslim population of that area. During the war, he served with the Indian army from 1942 to 1946, returning again to Delhi from 1947–1954. He was then asked to go to Ceylon, where he served as Field Secretary from 1954 to 1959, returning to India as Field Secretary in 1960, which post he held until his death.

The welfare of the Church of Christ was always at the centre of his thought and planning. He was a capable administrator, and the Baptist Union of North India owes a great deal to his work as Secretary. He concerned himself constantly with the training of pastors, preachers and leaders, and was ever ready to lend a hand to small congregations and keen to take every opportunity of extending the witness of the Church in new areas.

A staunch Baptist, he was also a hard worker for Church Union, serving as a member of the negotia-

(*continued on page 148*)

CAREY DAY AT SERAMPORE

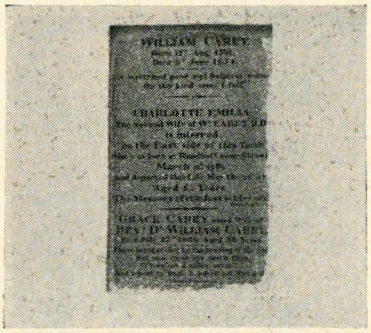
By E. H. B. WILLIAMS

NOT only in 1961, but every year the anniversary is celebrated at Serampore College of the birth of William Carey on 17 August, 1761. The Christian Church in many lands is debtor to the humble cobbler whose vision was the spark to the great modern missionary movement, yet we at Serampore College are in a unique way his heirs, continuing witnesses to what God did through his obedience to the heavenly vision.

The weather is fickle at Serampore on Carey Day, for this is the monsoon season, but some things do not change. At morning prayers we sing the "Carey Hymn", written by a missionary on the staff. In it we praise God for those whose hearts He has opened to feel "beyond the safe and near, the far-off, mute appeal". We remember the cobbler and teacher who "worked with a world in view" and challenged the whole Church to new ventures. Then in the last verse we sing:

"Here in this sacred spot,
Heirs of this hero tale,
Grant we forget it not . . ."

By long tradition, the morning prayers on this occasion are conducted by one of our theological students. Two things are well-nigh certain about the address which he will give: he will remind us of the words in which Carey set the greatness of God as the inescapable challenge to mission, "Expect great things from God, attempt great things for God". And he will remind us of some of Carey's last words, to one who followed after: "Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey; when I am gone, say nothing about Dr. Carey—speak about Dr. Carey's Saviour." The first part of this plea we now ignore, to the greater glory of God.

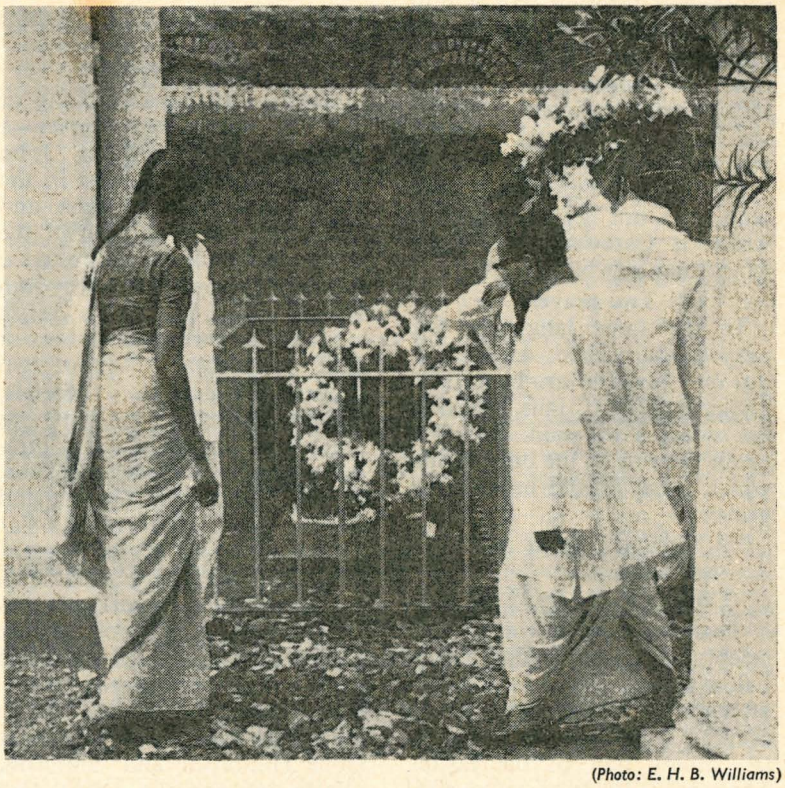


(*Photo: E. H. B. Williams*)

The memorial plaque on William Carey's grave at Serampore.

The day is only a half-holiday in the College, for otherwise many of the day-students might stay away, and classes continue as usual during the morning. But before classes open you will find the College gardeners sitting between the great pillars of the old college building, binding wreaths—one a garland, one a cross—with flowers gathered from the very garden that Carey loved.

By one o'clock classes have ended and we have eaten a hasty lunch. The time has come to gather in the Great Hall of the College for a meeting; the Hall will be full and the meeting will open with prayer. Each year some distinguished leader or scholar will be invited, who can speak with authority on some facet of Carey's life and work. One year we shall be reminded of Carey as a linguist



(*Photo: E. H. B. Williams*)

Serampore students laying wreaths on Carey's grave.

second to none, a translator and scholar. We may be made to realize again how gratefully the Bengali remembers Carey as a shaper of his own language, which now has so rich a literature. Or we may remember Carey as a botanist, whose practical concern for human needs added many vegetables to India's everyday menu. Or we shall see that same concern quickened by human tragedy into a sustained crusade against "custom's cruel wrongs", a crusade in which many of different faiths shared. Carey who prayed daily for the abolition of slavery in British possessions . . . Carey the pastor . . . Carey who preached in the streets and market places sometimes three times a day . . . Carey who mourned the unprofitableness of his life.

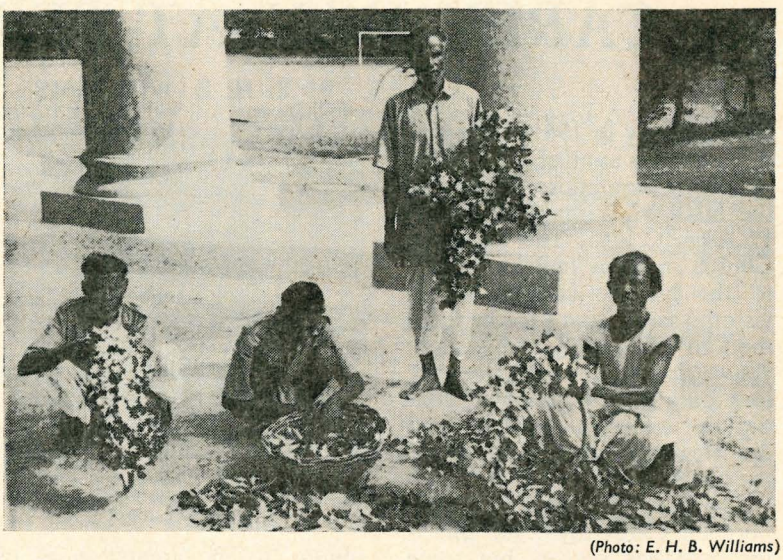
The meeting over, we go in procession through half a mile of the streets of Serampore. Again we sing a hymn, but this time in Bengali, so that onlookers may understand. When we have arrived and crowded into the cemetery, a few words in English and in Bengali tell those who have not been here before which is Carey's grave, which Marshman's, which Ward's.

Two prayers

In the same languages two prayers are offered, whilst Hindus and Muslims are hushed together with Christians, and then the wreaths are laid. We read again the words, the only words, which Carey would have on his grave:

"A wretched, poor and helpless worm,
On Thy kind arms I fall."

There is a lighter side to our celebrations, for a birthday football match is played later in the afternoon, and then again in the evening we gather, this time in the dining hall of the hostel. The meal is followed by musical items and speeches—sometimes we notice most the halting English, if a young student is speaking, or a laboured style, but then may come a student with a real glimpse of the stature of Carey.



(Photo: E. H. B. Williams)

Gardeners making wreaths for the Carey Day at Serampore.

Chain of verses

At the end, most moving of all, the Chain of Verses—a selected verse, perhaps John 3:16 or 14:6 is read first in the classic languages of East and West, then in every one of the living languages represented among us. One by one they join the line and speak the verse, students or perhaps members of staff, to a total of about two dozen. Malayalis, Meeteis, Tamils, Telegus, residents of Rajasthan and Orissa and Punjab, Kukis, Khasis, Bengalis, Nagas, those from Ceylon and Burma and islands of the Far East and lands of the West—we hear them telling in our own tongues the mighty works of God.

Here we see proof of the Gospel which Carey believed and preached and translated, representatives of churches whose members have come to Christ from Hinduism and animism, wealth and poverty, culture and savagery.

Here is testimony that the word of the cross is the power of God. Here is living witness to Dr. Carey's Saviour.

Roland Churchill Cowling

(*continued from page 146*)

ting committees in both North India and Ceylon during his residence there. This was reflected in the presence of representatives of almost every denomination in Calcutta at the funeral service, which the Rev. J. L. North led, the Rt. Rev. Bishop Lakdasa de Mel, Metropolitan of India, giving the address.

It was known to some of his friends that he suffered from a heart weakness, but it was expected that, under medical care, he would live to serve his Master for many years. During the last period in Calcutta, he was heavily burdened with the care of the churches, and was engaged in Church work on the very day of his death, 21 August, 1964. His passing came in the way that he would have wished, in the midst of his service in India, and among the people whom he loved and who loved him.

Our condolences and prayers for God's strength go to his widow, who was with him in Calcutta, and their three children, in this country. E.G.T.M.

GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL

An examination of the contemporary missionary situation reveals that as the nations become independent and as the churches grow and take their place in the local community there is still a great need for missionaries to work in partnership with local Christians to strengthen and extend the witness.

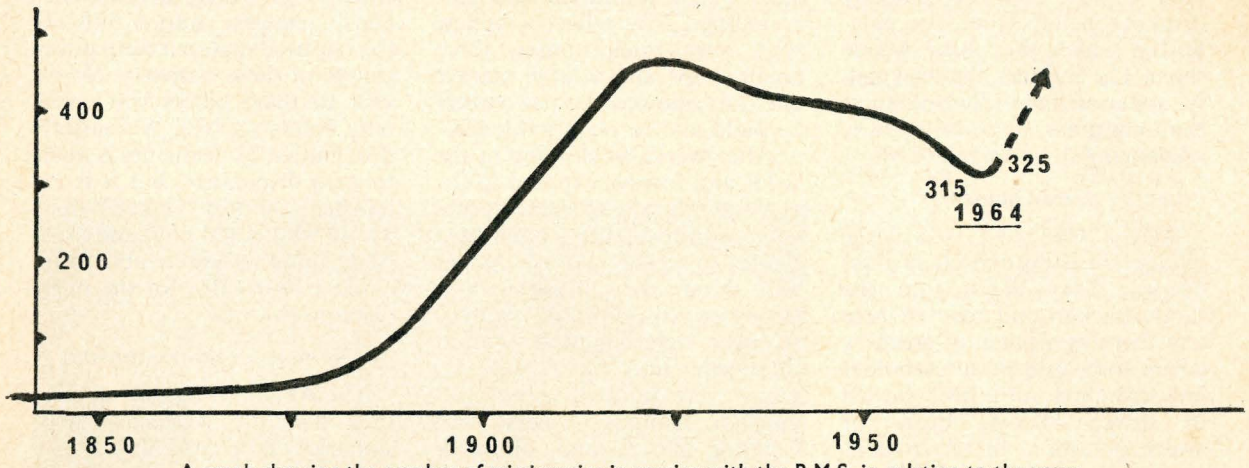
Contrary to views sometimes expressed our missionaries are not sent to countries because a committee in the United Kingdom thinks fit, but in answer to persistent Macedonian calls from the local churches overseas. In 1963 alone the churches of India and Congo asked the B.M.S. to increase its numbers by 85 missionaries, and there are great opportunities in Brazil too.

The Conference of British Missionary Societies as a whole, as well as our own Baptist Society, believes that we are at a moment pregnant with new possibilities for world mission. These are the ingredients of the current situation:

(*a*) We have Our Lord's commission "Go Ye"
(*b*) We hear the Macedonian call "Come over and help us"
(*c*) We have a tradition of "expecting great things from God and attempting great things for God"
(*d*) Therefore we can do no other than to go forward in faith offering our time, talent and treasure that His Name may be glorified and His Kingdom extended.

What is our response? Before 1964 ends twenty-seven new B.M.S. missionaries will have set out for service overseas, together with others returning from furlough. The Annual Report for the year ending 1 April, 1964, shows 315 missionaries serving with the Society. By December, after deducting those members due to retire, the figure is likely to be 325. This rate of increase is double that experienced over the great period of missionary expansion between 1890 to 1920. We should look beyond the difficulties which certainly exist in some localities to the great challenge as a whole and the opportunities which God is providing for effective service within the contemporary missionary situation.

Still more dedicated people are needed to continue this surge forward, to answer the call of our brethren overseas, and above all to obey our Master's command, "Go ye into all the world and preach the Gospel". A. D. MILLER



A graph showing the number of missionaries in service with the B.M.S. in relation to the years.

CONVERTED IN HOSPITAL

Sohodebo Setti, a young man from the village of Balisinsa, in the plains of Orissa about fifty miles from Udayagiri, spent a short period in the Moorshead Memorial Hospital, Udayagiri, recently. When the time came for him to return to his village he showed no particular interest in the Gospel.

A few months ago he had to return to the hospital for further treatment. He came full of interest in the Christian faith and when he was discharged he asked some of the hospital staff to visit his village as members of his family and neighbours were also keen to learn.

A visit was made and a small nucleus of inquirers formed in the village. Follow-up visits will be made, perhaps monthly.

Vast tract of plains

These are probably the only people interested in the Gospel in a vast tract of plains land formerly untouched by the Church.

WHO WILL GO?

By RHODA COULDRIDGE

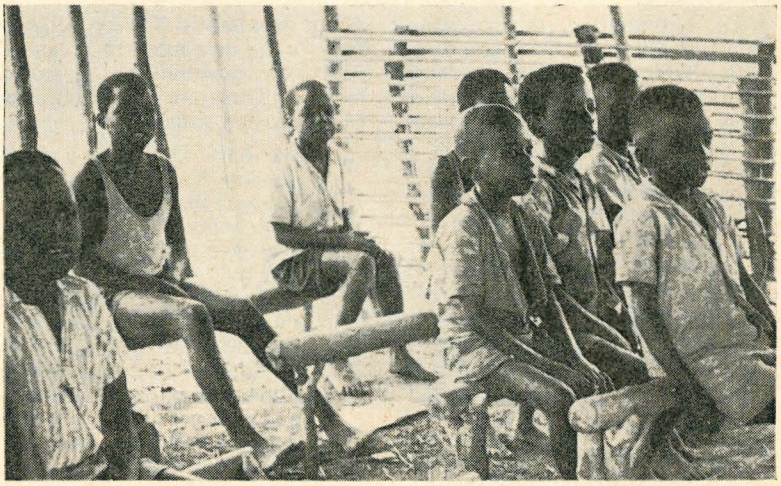
RED corrugated-iron roofs cover three small white-washed buildings which are partly hidden by slender eucalyptus trees. Nearby is a clumsy-looking baobab, and some shady mango trees. The grass which looks so green and inviting is treacherous; sharp, spiky blades, myriads of ants and other little insects soon dispel any idea one might have of lounging in the sunshine.

Nevertheless, small groups of people are sitting on the grass verge. They are mostly women and children. Some grey-haired old men leaning on stout sticks wait patiently in the slight shade cast by the buildings. The women sit in silence, watching and waiting, fanning away flies, feeding their babies, and occasionally drinking water from the calabashes which they have beside them. The children chatter quietly, some of them idly pulling at the long grass, or shooing away scavenging dogs and chickens.

Grass houses

Across the road is a large village consisting entirely of grass houses. They blend into the sandy background relieved here and there by a patch of greenery where some diligent householder has scratched out a little garden of straggly-looking beans or sweet potatoes. In sharp contrast to the drab surroundings a large cock with bright red comb hastens by in pursuit of two thin shrieking hens. The cock with its gleaming red-brown feathers has reason to strut, for it is a much travelled bird, having come out to Congo by aeroplane when but a few days old (a gift of the Operation Agri scheme).

The village with its hundreds of grass houses is the valiant attempt by Angolan refugees to start a new life in difficult surroundings. The adjacent village with burnt-brick houses, three small shops and a large market site, has allowed the newcomers to build and to plant gardens.



(Photo: P. Gilbert)

Inside a mud and thatch school for refugees in Lower Congo.

After weeks of sleeping in the fields and forests, exposed to the sun and the rain, to the torments of mosquitoes, the knife-edged blades of grass, thorns, hunger and thirst, only those with a strong constitution and an even stronger determination crossed the border into safety. Even so, many were injured, some with gunshot wounds, others with festering sores, and all with anaemia, internal parasites, malaria and vitamin deficiency diseases.

What should be done?

Their plight was made known, we were all sorry, all agreed that something ought to be done, but what? And who was willing to minister to these, the most pitiful of God's children?

Before Independence, state dispensaries were established at strategic points by the Belgians, and Congolese nurses holding the required diploma were put in charge of these outposts. Now a visit to these places will reveal only empty shelves. A quarterly distribution of medicines is made to each dispensary, but it is exhausted almost immediately. Those who could pay, and especially those who were able to include a little extra for the nurse received priority.

No money: no treatment:

The Angolans had no money; they had no treatment. Missionaries on the field already had a heavy programme and the refugees became an added responsibility.

With gifts of vehicles, medicines, food and clothing from the Mission House, from Church World Service, Oxfam, etc., and with the arrival of missionaries who had been obliged to leave Angola it was possible to organize regular food distribution and an itinerant medical service.

(*continued on page 158*)

THE NEXT TEN YEARS

By H. W. SPILLETT

A meeting which may have historic significance recently took place in Hong Kong when delegates from five countries in South East Asia met in Conference with representatives of the Council on Christian Literature for Overseas Chinese.

The purpose of the Conference was to plan for the future of Chinese Christian literature in the area. The Council (C.C.L.O.C.) after more than ten years of experience had decided to widen its sphere of work, and to intensify its efforts to preach the Good News by literature. It wished to discuss these plans with the churches in the area through their chosen representatives.

Preparation had been made by correspondence and by personal visits of the General Secretary of C.C.L.O.C., Rev. H. W. Spillett, to the two chief areas, Taiwan (Formosa) and Malaysia.

The visitors who came included Canon John Lee, Anglican clergyman from Singapore and a committee member of the Anglican Literature Society; Rev. Lee Chia Sung, Presbyterian minister and manager of the Presbyterian Press, Tainan, Formosa; Rev. Lie Beng Tjoan, Chairman of the Chinese Churches Section of the Council of Churches in Indonesia; Dr. Cheng Chung Shin, Chairman of the Methodist Committee on Christian Literature, Sibu, Sarawak and Dr. Simon Ting, Professor of Philosophy, Philippine Christian Colleges, Manila, P.I., a member of the Church of Christ in China.

All sessions were open and the presence of writers, editors, and literature workers of other church groups added greatly to the interest and value of the meetings.

The main emphases for the future were (*a*) a reaffirmation of the importance of Hong Kong as the centre for Chinese Christian Literature in South East Asia; (*b*) the necessity of indigenous leadership, Chinese leaders must be found and prepared for this task; (*c*) the Christian message must be given to youth—writers and publishers must produce the magazines and books which are needed.

Great progress had been made in the last ten years but the delegates hoped for better things still in the decade ahead.

★ ★ ★

(*Photo: South China Morning Post*)

At a reception given for the South East Asia Literature Conference in Hong Kong. *Left to right:* Dr. E. E. Gates of the Church World Service, Dr. Stanley E. Jones, Dr. T. Y. H. Chow (Chairman of the Council on Christian Literature for Overseas Chinese), and Rev. H. W. Spillett (General Secretary of the C.C.L.O.C.)

Theological College of Lanka

The new Theological College of Lanka, in which Anglican, Methodist and Baptist Churches are combining, is now well into its second year. During the last term of the first year, the students were sent out for a week's "practical experience" to two centres, one of which was Ratnapura, some 60 miles south-east of Colombo.

Ratnapura is an area of Baptist evangelism, and the three students who came on this occasion shared in the daily life and work of the pastor, missionary and Christian community. They stayed in the home of the church secretary and had many of their meals with others of the church fellowship.

During the week, scores of non-Christian homes were visited with a gospel of John, and tract distribution "sorties" were undertaken, at the bus stand, town centre, week-end market and other areas.

One evening, the team visited a nearby tea estate for open-air preaching to the Tamil labourers; while another morning was given over to a literature workshop, in which writing for the non-Christian and the essentials of a good tract were the main objects of study.

The team, which was made up of students from all three contributing denominations, conducted a young people's meeting, a senior girls' Bible class and the Sunday services. There were opportunities for numerous personal conversations, including one with a Buddhist monk.

There was united testimony that this week had been an outstanding one during their first collegiate year. They had been fired with evangelistic zeal in a new way.

Growing Church

Two years ago the Nkuyu Baptist Church, near Tukuyu, Tanganyika, had fourteen members; today it has 125.

The church receives no subsidy from any missionary body, and its members have no cash or jobs. Instead they bring a tithe of their harvest, which is sold to provide a wage for the pastor.

In January 1961, the pastor was illiterate, now he speaks, reads and writes in two languages.

Some of the girls at the Ecole de Pasteurs et d'Instituteurs at Kimpese. The school is a mixed one but out of 240 pupils only 12 were girls during 1963-64. The first girl to complete six years training at Kimpese, Miss Miliami Elisabeth, graduated in June 1964.

Literature Experts in Congo Confer

A conference was held recently in Stanleyville, Congo, on Christian Literature Production, organized by L.E.C.O. (*Libraire Evangelique au Congo*). The conference, which lasted for five days, was held in the buildings of the new Protestant university.

Delegates came from all over Congo. The B.M.S. was represented by Dr. J. F. Carrington of Yalemba. Publishers and printers from presses over 1,000 miles apart compared notes and found that they were up against similar problems which might be more easily solved by common action.

Printing materials are hard to obtain in Congo now and it was suggested that a central purchasing agency might help solve this problem.

All types of published material was on show—books, pamphlets, tracts, periodicals, wall-texts, calendars, diaries, correspondence courses, pictures—and ideas were exchanged about the kinds of literature which sell easily in modern Congo. Mr. Peter Briggs, co-chairman of the conference, was able to give his own experience of sales in Stanleyville from the new L.E.C.O. bookshop.

In spite of a government drive to impose French as the official language in Congo, books in Congolese languages are still best-sellers and the Christian newspapers which have survived the recent troubles are those printed in Bangala, Swahili, Kikongo and other vernaculars.

The value of an attractive format was made clear by each speaker. Continually there is more demand for pictorial, coloured material provided by "off-set" printing equipment.

Drug Samples Save Lives

The dispensary at Lukolela, Congo Republic, has recently received a welcome gift of drug samples from Belgium. Several doctors there save all the free samples they receive and send them to Congo with missionaries returning after furlough. Rev. G. R. C. and Mrs. Allen took a trunk full of drugs back with them to Lukolela.

Rights of Angola Su
Missi

Three hundred and thirty Methodist missionaries at an international conference voted to send a message to President Johnson and other national leaders asking the United States to support the right to self-determination of Africans in Angola when the Angola question comes up again before the United Nations.

The missionaries, from thirty-one countries of Africa, Asia, Europe and Latin America, also urged that "the government of the United States continue to exert its positive influence on the govern-

Anglicans Will Not
of Ch

The Jamaica Christian Council has been re-named "The Jamaica Council of Churches" and given a new constitution similar to the constitutions of other national councils of churches. But the Anglican Bishop, Dr. Percy Gibson, has said that his church, which withdrew from the old Council in 1960, will not be applying for membership in the new Council.

The decision to reconstitute the Council was made during the Jamaica Consultation of Churches, held in 1962. The consultation recommended that the Christian Council should adopt the "basis" of the World Council of Churches and seek a form of constitution which would enable the Anglicans to resume their membership. Anglican representatives shared in these preliminary negotiations.

Following this recommendation,

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ported by Methodist naries

ment of Portugal to end its oppressive colonial domination of the people of Angola".

Methodist leaders estimate that a quarter of the Methodist constituency in Angola has been killed, wounded, imprisoned, made homeless, or forced into refugee status by the Portuguese since the African nationalist revolution began in March 1961. The number of Methodist missionaries in Angola has been reduced from twenty-five to five in the same period because of expulsion or denial of entry visas.

oin Jamaica Council urches

the Christian Council invited the Anglican bishop to nominate representatives of his church to discuss with the member-churches of the Council the revision of the constitution. Dr. Gibson is understood to have said that he felt unable to do so, and the Council therefore drew up its new constitution without Anglican assistance.

When the new Council was formally constituted, Dr. Gibson, in an interview, said he had not yet received a copy of the new constitution and could not comment upon it.

He added, "The Church in Jamaica in the Province of the West Indies is willing at all times to co-operate with the Jamaica Council of Churches in dealing with any public issues which concern the Christian way of life, but it will not join the Council."

-DENIAL WEEK
November 1964
RIST . . . TO PROCLAIM THE GOSPEL
nent, Home Secretary,
ary Society,
Place, London W.1.
ches which use the "budget" scheme.

The Drakes Leave Hong Kong

(Photo: South China Morning Post)

Rev. F. S. and Mrs. Drake waving as their launch leaves the pier at Hong Kong after they had been farewelled.

"More than 400 people gathered at Queen's Pier last night to give a warm send-off to Professor F. S. Drake and his wife on his retirement as Professor of Chinese at the University of Hong Kong," reported the *South China Morning Post*. This was a fitting climax to an impressive record of service to China and the Chinese.

Professor Drake was one of the last B.M.S. missionaries to leave China after distinguished service at Cheeloo University, Tsinan, for many years. When the Vice-Chancellor of the University of Hong Kong heard of his arrival in 1952, he took steps to secure him for the University which was just beginning post-war expansion.

Then followed twelve years of unremitting labour during which Mr. Drake built up the Department of Chinese and started the Institute of Oriental Studies, where he gathered a fine team of scholars and research workers. For half of this time he was Dean of the Faculty of Arts, a post which proved sufficiently onerous although cheerfully undertaken for the good of the University.

Mrs. Drake opened her home constantly to students, staff and visiting professors, and made a substantial contribution to her husband's work.

The affection and respect which the Chinese have for these honoured friends was shown at the Queen's Pier by the unexpectedly large gathering of well-wishers. Mr. Drake shook hands with them all, teachers, students, humbler staff members and other friends.

A long string of fire-crackers exploded good wishes as the launch left the pier for the liner which took them to England.

H. W. SPILLETT

Pray for Congo

Please pray for the whole of the Republic of Congo at this time of political confusion and economic chaos.

Remember especially all the churches, their pastors and missionary co-workers, that they may ever witness that "the Lord reigneth".

Medical Missions Sunday
is 18 October 1964
Free literature for distribution in your church from:
Dr. J. Burton, Medical Director,
Baptist Missionary Society,
93 Gloucester Place,
London, W.1.

THE CHURCHES OF INDIA

By K. F. WELLER

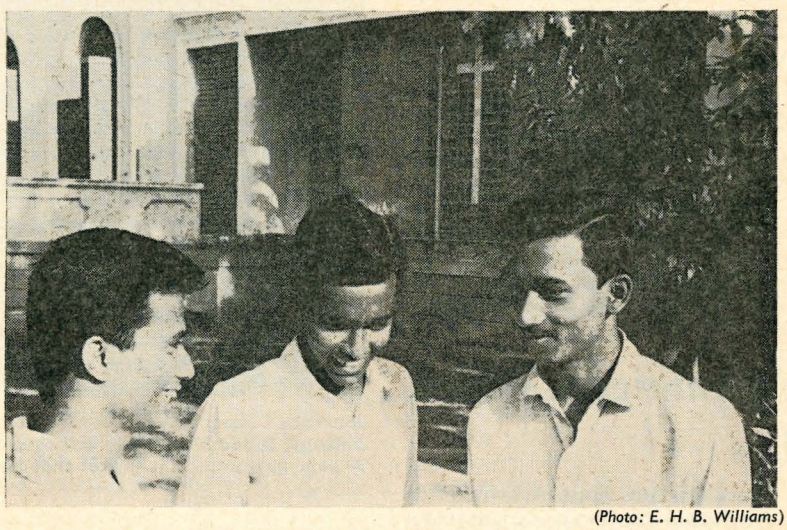
Part IV: The Way Forward

THE contribution which the missionary can and must make to the churches in India and the share he or she can and must take in the evangelistic outreach of the Church are matters of great concern. Some feel that in the present set-up they are cramped and hindered. They are gravely concerned as they see the inertia and low spiritual life of many of the churches. They are frustrated and are tempted to wonder if they have mistaken God's call to them. It is very easy to become impatient and almost despair of some of the present leaders.

My experience of India has covered work in one of the growing fields for twenty-four years, and for ten years in an area of older churches. I am convinced that we have not finished our task as missionaries. The Indian Church wants us.

The need for infinite patience

It is very easy to dismiss some churches and some situations as hopeless. I have done it myself at times, but I have been rebuked when I have thought of the infinite patience of Christ with His early disciples, and now with those of us who belong to that heritage. Paul's concern for the churches and the way he prayed for them, and would never give up, is an example to us. There will always be people who will thwart and criticize. One of the greatest lessons I have learnt is from my Indian colleague, Dr. Benjamin Pradhan. He has taught me the need for infinite patience, and he has done this by his own example. I have learnt that patience in dealing with churches and people often brings a surprising reward.



(*Photo: E. H. B. Williams*)

Three Christian students of the Art Science College at Serampore outside the chapel. Two are from Orissa and one is from Kerala.

Recently a report was published in India on the important subject of "the role of missionaries in India today." I wish to give three brief quotations which bring home to us what is required of missionaries serving the churches in India today.

Mr. R. Paul, Secretary of the Synod of the Church of South India, says: "The missionaries that we want at the present time must be revivalists—themselves overflowing with the power of the Holy Spirit, and helping Indian Christians to get that power in their own lives. The foundations of the Indian Church have now to be relaid on a deeper spiritual basis. Help in bringing about a spiritual revival in the Indian Church, in preparing it to receive a great outpouring of the Holy Spirit, is the crying need today. We want men and women from outside who can give this help."

Dr. William Stewart, the Principal of Serampore College, says: "Basically what it means is the mental attitude which says 'I belong' which does not think of 'them' and 'us' but takes upon one's heart the burden of the people among whom one serves as one's own burden, the weakness of the Church as one's own weakness, and the joy of the people as one's own joy, simply because it is, for one belongs."

A real contribution

Bishop Hollis, who was the first Moderator of the Church of South India, says: "There is a real contribution to be made by a person who is ready to come and make friends with those of another race, to work alongside them, to share with them the different experiences which come from growing up in a country with a long-standing Christian tradition. I am convinced that the

life of a missionary, for those whom God calls, is as richly rewarding as it ever was, and that in fellowship we learn to know Him and His love, and are given by our brothers and sisters in Christ far more than we can ever give them." What a high standard is demanded from missionaries! Spiritual power, the willingness and ability for identification, and the gift for friendship.

Faced as we are by such unlimited opportunities we are held back by limited resources of personnel and money. The C.B.C.N.I. has initiated surveys of the work in all our fields in India. We are trying to see how we can re-deploy personnel and money. At the next meeting of the C.B.C.N.I., a report will be submitted after a careful examination of these surveys, and we hope then we shall have a clearer picture of the total situation, our need and our resources.

We must face the situation realistically, and herein lies the spiritual challenge. Shall we be willing to overcome our preconceived ideas, our prejudices? Shall we be lifted out of our ruts?

This can only be made possible by a spiritual revival. We as leaders of the churches, both nationals and those of us who come from Great Britain as partners in this great enterprise, must search our hearts and lives with penitence and humility. If renewal comes to us it is bound to spread to the churches. Men and women will hear the call of service, and our stewardship campaign will produce the results we are praying for in increased generous giving and service.

We must make the prayer which the Chinese leaders made on their way back to China from the Jerusalem Conference in 1928: "Revive Thy Church, O Lord, beginning with me."

The Threepenny Piece and Medical Missions

The threepenny piece is a coin which speaks eloquently for the cause of medical missions. It has on one side the Herb of Healing (later mintings show a portcullis gate) consisting of three sprigs, reminding us of the healing of body, mind and spirit. It also carries the image of the Sovereign; we recall that our Sovereign Lord commanded His apostles to "Go . . . preach . . . cleanse . . . heal . . ." The coin is twelve-sided, suggesting that the work of healing was carried out by the Twelve, representing the Church of Jesus Christ, and that the Church has continued to heal in His Name.

The Medical Missions Appeal calls us afresh to carry on vigorously this needy service to needy men and women, bringing healing to body, mind and spirit.

Cranbrook Road Baptist Church, Ilford, has called its people to respond to the B.M.S. Medical Appeal by, among other things, saving all their threepenny pieces and depositing them in a large Medical Jar in the vestibule of the church.

The target for the first year of the Appeal is 2,400 of these coins and in the first few weeks 800 have been received. This is a relatively painless way of giving (should Christian giving be painless?) and might be used among other things to respond to this urgent need, especially remembering the "message" of the humble threepenny piece.

C.R.W.

Thousands of Tracts for Ceylon

The production of a supply of tracts and booklets for evangelistic work is one of the present aims of the Evangelical Literature Fellowship of Ceylon, of which one of our B.M.S. missionaries is the Chairman.

A Christmas tract entitled *Here is good news* had a wide circulation, as did another "Christian special" entitled *The Good News of Easter.* A tract written especially for the Sinhalese and Tamil New Year with the title *Happy New Year* was produced in April.

Several more leaflets are being planned, including one with a *Choose you this day* theme in readiness for the General Election due next year.

All tracts are printed in the three major languages of the island: Sinhalese, Tamil and English, with an average total printing of 25,000 each time.

Among the other projects in various stages of production are a book of doctrinal teaching for family worship, a book of 100 questions and answers from the Bible, and a Christian novel.

Language Study at Theological College

Among the students at the newly established Sinhalese Language School near Kandy were two B.M.S. couples. Rev. G. R. and Mrs. Lee, who are now in their second year on the island, moved to their first station at Gonawela, near Colombo, in June of this year, having taken their language exam. in April. Rev. A. R. and Mrs. Hughes only arrived in Ceylon during November last year and will be pursuing their language study throughout this year, with a view to taking the first language exam. in November.

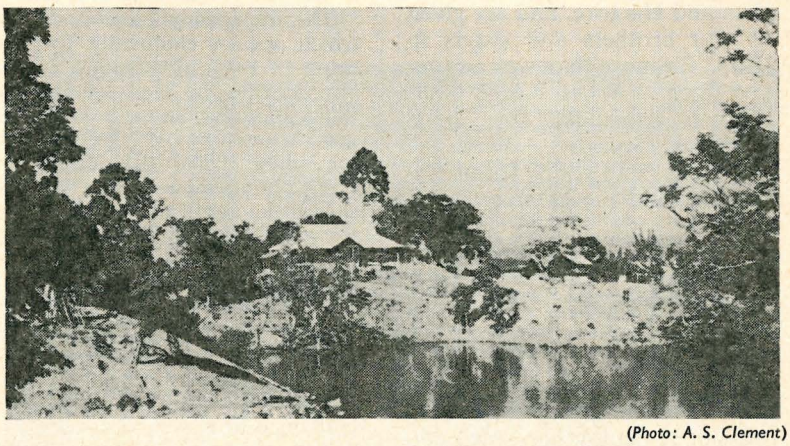
The Language School is conducted in the same premises as the Theological College of Lanka, and the language students have the benefit of close fellowship with the theological students and staff. The compound is not far from the University of Ceylon campus at Peradeniya, where there are an encouraging number of Christian undergraduates.

The B.M.S. missionaries are also able to share in the life of the Kandy Group of churches and take meetings and services from time to time.

DRAMATIC CHANGES IN RANGAMATI

By F. WADDINGTON SMITH

MANY changes have taken place in Rangamati and district. The great Paper Mill at Chandraghona feeds on our bamboos. The Hydro-electric Project's two hundred square mile reservoir has displaced eighty thousand Hill people. The East Pakistan Industrial Development Corporation is behind several developments changing the face of Rangamati. An improved all-weather road links us with sea- and air-ports and the railway centre at Chittagong. These changes, it is hoped, will bring into being a prospective Hill Tracts which will be the best and most progressive area in the whole of East Pakistan.



(Photo: A. S. Clement)

The Ladies' Bungalow, Rangamati.

Displaced in stages

The displacement of eighty thousand people was not done all at one go. In the first period Rangamati bazaar, with nearby places at the same level, was submerged. Next year the bulk of the remaining people due for displacement were setting out to the Rehabilitation Areas. Local Government officials with special officers supervised rest camps and medical services for those in transit. On reaching their area most of them found they had to begin all over again. They had to develop some sort of habitable, cultivable clearing by the hard pioneering way of felling trees and getting big tree roots out of the ground. Of course, they had been given compensation money for their submerged land and property.

It was fortunate that the Mission House was not submerged. We were in a position to help those who were beginning life again. The North Hanwell Baptist Church had presented us with an outboard motor. The Society enabled us to purchase a boat for the same. Thus we were geared to be of some help to those in need through having to start again and through being hit by the great cyclone. We were able to take out food supplies and medicines to a good number of families. It was part of the relief sent out by the Church World Service and Inter-Church Aid and "Oxfam".

Lots of people were pleased the mission bungalow was above water because they felt there was still one old landmark above water! When they asked us about the future we would say, "We must wait and see" or "The situation is too fluid to say now."

No longer for hill people alone

Another change was clear enough. Rangamati and District was no longer an excluded area kept mainly for the Hill people. Better transport and industrial developments opened up the area to all sorts and conditions of people, good, bad, and indifferent, and one felt the indifferent ones were the worst. The simpler type of Hill man, living far away beside the distant ranges, was now brought within the scope of these developments. Instead of being five or six days' journey away, he was now only three or four hours' journey away for those who had speed-boats.

Now a minority

The Hill folk are now classed as a minority. They are living almost cheek by jowl with workers on development projects, with Muslim traders and settlers, junior officials, commercial agents, scientific investigators, anthropologists studying tribal people, geographers, civil engineers, fishery experts, and tourists who are encouraged by the Bureau of Tourism. The old Rangamati where everybody knew everybody has changed into the throes of beginning again, wondering why they should suffer all this? Why must the simple few suffer and sacrifice for the good of the rest? The full effects of these developments are yet to be seen. It means that officials are serious when they say this suffering and sacrifice will bring

into being a prospective Hill Tracts which will be the best and most progressive area in East Pakistan.

How do our Christians fit into the mesh of these developments for progress?

Realizing value of education

Christian young people in Rangamati are realizing the value of education in a realistic aspect. If they are to have their due share in the industrial, economic developments and take their place in the prospective Hill Tracts, they must be far better equipped educationally than they are at present. There is discernible among them a feeling that they need this education if they are to stand shoulder to shoulder with their fellow Pakistanis, be they Hindus, Buddhists or Muslims.

It is interesting to note how things worked out towards the beginning of a move to meet this keenly felt need. The school at Rangamati being in danger from landslides produced by wave action of the lake, particularly in the monsoons, was moved to Chandraghona and duly integrated with the Chandraghona School into the promising beginnings of a Christian High School. It will need more help for more facilities to develop it into an officially recognized High School. But even more than this is needed; every member of the staff needs our prayers that the quality of their life and work in Education may be a great Christian influence.

Another change is that many of our Christians are finding themselves challenged by their contact with Muslims in their locality. All sorts of questions are brought up in the bazaar, such as, "Why does God allow cyclones?" Our evangelists find some questions are just to embarrass them. Other questions arise naturally out of the ordeal people have suffered and out of the frustration that still dogs many of them. The battle between good and evil could be seen going on as men tried various means of forgetting it all; or as men succumbed to the temptation to make quick, easy gains saying, "everybody does it". Why fight and struggle for an almost paltry existence?

A challenge

Christians find their contact with Muslims and their other neighbours a challenge because it awakens a sense of responsibility of giving a reason for their faith and of living a better Christian life. They cannot refer this responsibility to the missionary at Rangamati or wait for him to come their way. It is something they have to say or do at that very time.

With this sense of responsibility there is also a feeling that this is what we Christians do together as a whole. So it was that in spite of set-backs and preoccupations with necessary relief work and re-habilitation, two of our branch churches had special services at which they were received into membership of the Chittagong and Chittagong Hill Tracts Baptist Union as self-governing churches, though not self-supporting ones. We no longer think of the local Union in terms of the Chandraghona church and the Rangamati church but in terms of these two churches plus the two churches in the district. Other branch churches are contemplating making this change.

All the people in the Hill Tracts are enmeshed in the gearing of developments toward a Hill Tracts that will one day be the best area in East Pakistan.

Yet, the more I think of it, the more do the words of I Timothy 2:1-8, come home to me. Men are geared to the true progress of real life in the purpose and compassion that would save all men and bring them to realize the truth. But I must stop before the end begins a sermon.

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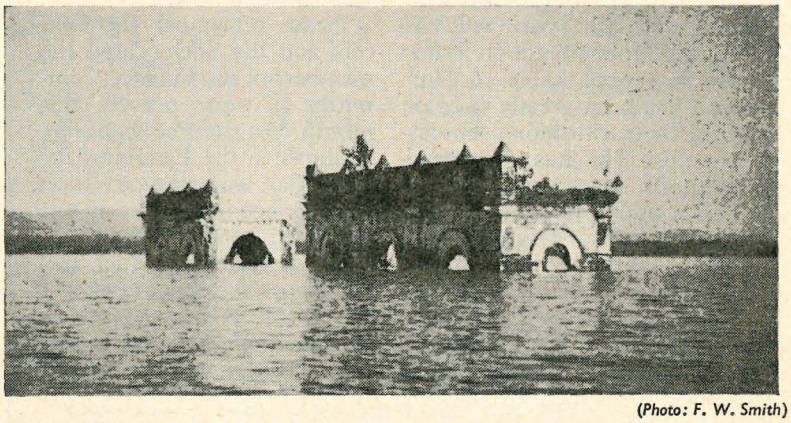

(Photo: F. W. Smith)

A Chakma rajah's two-storey house being submerged by the waters of the Karnaphuli dam.

From the HOME SECRETARY'S DESK

October 1964

BAPTIST MISSION HOUSE,
93 GLOUCESTER PLACE,
LONDON, W.1.

SUNDAY, 18 OCTOBER, is observed in many churches as St. Luke's Day. At one time that Sunday was widely recognized as "Hospital Sunday" and collections were donated to the voluntary hospitals. Since 1947 when hospitals were brought into the State system and reorganized many churches have regarded the day as Medical Missions Sunday and have donated offerings, whole or in part, to the medical work of missionary societies. In addition British Missionary Societies, acting together through their Conference, have made an appeal in the B.B.C. "Good Cause of the Week", dividing among themselves for their medical work the proceeds.

This year the B.B.C. appeal will be made by Dr. Paul Brand of the Christian Medical College and Hospital, Vellore, South India. I hope you will be able to listen to him and that you will encourage your friends so to do. He is a remarkable surgeon who has been greatly used of God in work among leprosy patients. He has pioneered methods of restoring use to hands and feet rendered impotent by the destruction of nerves through that dread disease. He will speak on the Home Service at 8.25 p.m. The B.M.S. will benefit from the response to his appeal in respect of its medical work in India, Pakistan and Nepal.

May I remind you that the B.M.S. participates in the work of the Vellore College and Hospital? We provide at our own charge two highly valued members of staff: Dr. Gwenda Lewis, an anaesthetist, and Miss M. E. W. Carroll, a laboratory technician.

Our own Medical Appeal is, of course, before the churches. We really must have that £100,000 by May 1966. Even so it will not do all that really ought to be done in the way of equipping our hospitals and renewing buildings. But it will help considerably to that end and will provide the least that we can do. I hope you will help by interesting others in the Appeal. The response so far has been good and we are most grateful for what has been received, but we have still a long way to go. Whether we succeed or not will depend very much upon what is done now.

Please remember the Officers and the Society and the members of the Finance Committee in your prayers this month. We shall be preparing to approve the Estimates for 1965. Can we make provision for advance in view of all the present opportunities — or must we retrench? Much will depend on the encouragement so far received in terms of increased concern and giving.

Yours sincerely,

A. S. Clement

Starvation Fact

More than half the world's population lives in Asia, yet only one quarter of the world's food supply is consumed there.

Who Will Go?

(*continued from page 150*)

Beneath the eucalyptus trees a Land-Rover is parked, and inside the little white buildings Dr. Rodger Shields and Sister Betty Gill are coping with the crowds.

They give not only expert medical care, but also love and encouragement and spiritual guidance to people whom they knew in Angola and who to them are not just a group of unknown refugees, but friends, teachers and members of the churches where they once worshipped together in San Salvador, Bembe or Quibocolo.

(*To be continued.*)

THE BAPTIST TIMES

Keep up-to-date by reading news of Baptists at home and overseas. B.M.S. news announcements and articles appear regularly in *The Baptist Times* with the co-operation of the Society's home and foreign staff.

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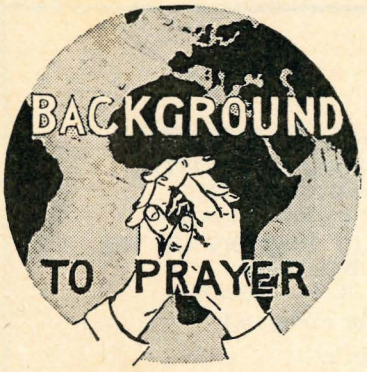

(Based on the Prayer Calendar)

Prayer is asked this month for the Baptist Church of the Upper River Region, Congo Republic, under the leadership of Rev. S. Koli, its secretary. The B.M.S. has missionaries working with the Church in six areas of the Upper River Region and co-operates with the Dutch Baptist Mission in other districts.

Medical work is carried out from the hospitals at Yakusu and Pimu, from the Leprosy Settlement at Yalisombo and from dispensaries at Yalemba and Upoto. The hospital at Pimu is at present working under difficulty. The missionary nurse and doctor are both on furlough. The work is being maintained by an American doctor and a young missionary nurse, both with no knowledge of local languages. When the doctor leaves Pimu after a year's service there will be no doctor at the hospital.

The new Université Libre du Congo has completed its first year in Stanleyville with a student enrolment of forty.

At present there are 342 congregations in the Upper River Region of Congo, with a total membership of more than 25,450. Last year there were over 3,500 baptisms.

We are also asked to pray this month for the work of the B.M.S. and the Baptist Union Commonwealth Society in Sierra Leone. The B.M.S. supports one missionary couple seconded to work with the churches in Freetown.

ACKNOWLEDGEMENTS

(Up to 31 July, 1964)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., £5; Anon., for Freight, £2; E. & G. Elcome, £2; J. H. Shepherd, for Angola, £2;

Medical Fund: Anon., £1.

Special Medical Appeal: Anon., £5 10s.; Anon., £5; Anon., £2; Anon., 10s.; Anon., 10s.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
July				
14	Mr. P. Angel	35	0	0
20	Mr. Henry Davies James	82	3	1
27	Miss Edith Lilian Ingram	100	0	0
28	Miss Florence Hughes	50	0	0
31	Miss C. E. Goodliffe	1,800	0	0
August				
28	Mr. Henry Angus	200	0	0

MISSIONARY RECORD

Arrivals

14 July. Dr. R. P. Shields, from refugee work at Moerbeke, and Mrs. G. I. Pitkethly and son, from E.P.I., Kimpese, Congo Republic.

16 July. Mrs. A. B. Scott and daughter, from Brazil.

20 July. Rev. G. Tomatala, from Thysville and Mr. A. Banzadio, from Léopoldville, Congo Republic.

26 July. Dr. and Mrs. A. J. Whitley and daughter, from Bolobo, Congo Republic.

27 July. Dr. and Mrs. S. F. Thomas, from Udayagiri, India; and Rev. F. S. and Mrs. Drake, from Hong Kong.

31 July. Mr. and Mrs. P. E. T. Briggs, from L.E.C.O., Stanleyville, Congo Republic.

1 August. Dr. and Mrs. J. F. Carrington, from Yalemba, and Rev. I. R. and Mrs. Secrett and family, from Ngombe Lutete, Congo Republic.

4 August. Rev. D. H. and Mrs. Emmott and family, from Berhampore, India; and Mr. and Mrs. S. Mudd and family, from Barisal, East Pakistan.

8 August. Dr. and Mrs. E. H. Wyatt and family, from Yakusu, Congo Republic.

10 August. Miss A. M. Weller, from Bolobo, Congo Republic.

Departures

16 July. Rev. A and Snra. Ferreira and family, for Brazil.

17 July. Rev. A. J. S. and Mrs. Thomson, for Trinidad.

30 July. Dr. and Mrs. B. L. McCullough, to Brussels for language study.

5 August. Mr. M. Woosnam, to Brussels for language study.

9 August. Rev. N. K. and Mrs. Drew, for Patna, India.

Birth

12 July. To Rev. and Mrs. G. N. Hagen, of Balangir, India, a son, Paul Geoffrey.

Death

21 August. Rev. R. C. Cowling, B.M.S. India Field Secretary, in Calcutta.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.
Telegrams: Asiatic London W.1. Chairman: Rev. A. H. Kirkby, B.D., Ph.D. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.
Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign).
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MISSIONARY HERALD

NOVEMBER 1964 PRICE SIXPENCE

INDIA

EAST PAKISTAN

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TRINIDAD

BRAZIL

SIERRA LEONE

HONG KONG

NEPAL

(Photo: B. M. Cooke)

Pupils of the Athénée de Kalina, Léopoldville, Congo, arriving for school. *See article on page* 172

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

THE CHALLENGE IS STILL CONGO FOR CHRIST

A FEW years ago at a B.M.S. missionary retreat a prophetic statement was made by one of the most senior retired missionaries present.

He pointed to the then seeming stability of the Congo field (it was still a Belgian colony) and warned that the Church and those who shared its work in that land would soon be called on to face suffering and violence and to maintain their faith under grave difficulties.

His words have often been proved true in the last few years. Congo, since the granting of Independence, has limped from one crisis to another and each has brought in its train upheaval and in many cases physical danger to those who proclaim Christ. Missionary and African pastor alike have been subject to this danger.

But, in spite of it and in spite of a considerable amount of confusion caused by economic and political chaos, the Church of Christ is continuing to grow in Congo.

Suffering leads to strengthening

The Church and the Mission have suffered like vicissitudes before. Those of you who read mission history will know that the situation in other fields has been very similar to this. Church history teaches us that suffering leads to the strengthening of faith and a growth in maturity.

At the time of writing Congo is split into two opposing factions, one part of which is led by the central Government, with its headquarters in Léopoldville, the other by the "rebels" who seem to be in control of a huge area of northern Congo.

Baptist churches, and the mission stations from which they were founded, are strung out along the banks of the Congo river. Some are, therefore, in rebel territory and some in central Government areas. Some have been fought over—such as Bolobo.

Our missionaries are still at Yakusu, Pimu, Ntondo, Bolobo and Lukolela. Others are serving temporarily in Lower Congo or awaiting return to the Upper River Region after furlough or leave. What the situation will be when this magazine reaches you, no one can guess.

The situation has changed so much from day to day that it has been well-nigh impossible to keep any but close relatives informed of B.M.S. missionaries' whereabouts. As often as possible information has been sent to the *Baptist Times*.

The Congo situation is one that should be much in our prayers. We give thanks for the courage of African Church leaders, members of churches and missionaries, who have borne an heroic witness in the midst of grave difficulties.

"Congo for Christ" was the cry in 1878 when the Society's missionaries first braved the terrors of an unknown land to bring it the Gospel of Salvation. Whatever peril there may now be that challenge is still the same.

YOUR OWN

BAPTIST MISSIONARY SOCIETY

URGENTLY NEEDS

YOUR CONTINUING PRAYERS AND

SACRIFICIAL GIFTS

THAT YOUR MISSIONARIES

MAY SEIZE NEW OPPORTUNITIES

TO PROCLAIM THE GOSPEL

"For a great door and effectual is opened unto me"

I Cor. 16:9.

Gifts may be handed to your church missionary treasurer or sent to the Home Secretary:

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THE GROWTH OF THE CHURCH IN THE KOND HILLS

By BARBARA M. BOAL

I. Breakthrough

"COME! A boy will be sacrificed tomorrow in Rocky village", and, "Urgent! Send us a pastor: 140 households are asking for baptism". Both these messages refer to the Kond Hills, but what a story of praise lies between them!

The first was scratched on a palm leaf and thrown, unsigned, into the camp of a British army officer in the days of human sacrifice a century ago; the second comes from a Kond Christian layman touring far into the jungle villages during the present wave of Church expansion.

Just one hundred years ago, the General Baptist Missionary Society (G.B.M.S.) sent out John Orissa Goadby. He made his base on the plains of Orissa twelve miles from the foot of the wild hill range of the Eastern Ghats of India. From there he trekked up the precipitous foot-tracks exploring possible gateways into the maze of hills whose dense jungle overhung a thousand Kond villages. His coming was a source of amazement to the hard-living Konds. They were ready fighters in raids on other villages but their only contact with the outside world had been when they in their turn were raided by the British army. These troops were bent on suppressing Kond human sacrifice and had effected many a lightning rescue, sometimes when the victim was already tied to the stake with the first gash inflicted.

Goadby found that far from being barbaric murderers, these tribal people were home-loving, humorous in the face of indescribable poverty, and extremely fond of children. But, being animists by religion, they lived in fear of the insatiable demands of the spirits. This led them to believe that not simply blood, but human blood, must be sacrificed to the thirsty earth-spirit in order to ensure fertility of crops and kin. Consequently, the killing of a human victim (usually stolen from another area) had become their highest sacramental act. As such, it has maintained its central place in the tribal religion even though the human victim is today replaced by a buffalo.

Rev. E. M. Evans with the first Kond convert

A rescued victim courageously accompanied Goadby on his tours and helped him to speak a little of the Kui language to those who gathered curiously around him. His audience comprised two ethnic groups: the aboriginal tribal Konds, of whom there are about 200,000 in the hills; and the Panos (roughly 60,000), whom the Konds regard as inferior. Formerly these Panos lived on the plains as out-caste Hindus, but centuries ago they

A Kond priest about to perform a sacrifice

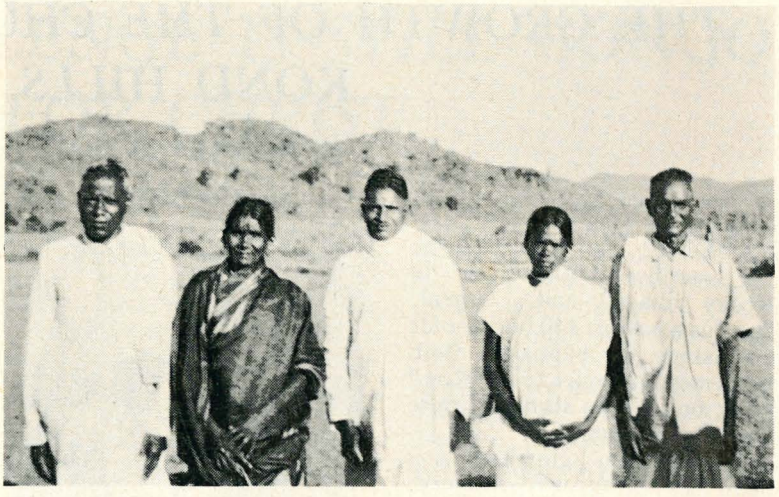
migrated to the hills and adopted the language and religion of the Konds. Tribal discipline largely keeps the two communities separate at the level of intermarriage, but the Panos have become important "middle-men" to the Konds in most transactions involving finance.

After a cold-season tour in 1864–5, Goadby first mentioned "Coomoracoopa" (Kumbarikupa village), whose hilltop, he realized, was an ideal site for a church; "a house of God should stand there, and the hardy mountaineers ascend week by week to that hill of the Lord". (This indeed became the site of the first church fifty-five years later.) On that occasion the people's interest gave way to insurrection. Goadby could go no further because of their suspicion that he and his party were Government spies.

It is noteworthy that on one of his tours, Goadby entered from a different point due south of the hills. This took him up through the wildest area of all in a steadily northerly direction to Balliguda. In 1959, after almost one hundred years of neglect, this route has become the spearhead of a great advance by the Church in the Kond Hills working southward from Balliguda.

In the Society's Annual Report in June 1868, Goadby pointed out that the police and magistrate's headquarters were moving from the plains to Balliguda (50 miles into the interior of the hills) and "the next time operations are commenced, the Mission headquarters may have to be at Balliguda, too."

It is an interesting speculation that, had Goadby lived to continue his work, the movement towards Christianity might for a century have been predominantly among the Kond tribe rather than among the Panos, who made up the great majority of its membership until the present Kond movement started in 1956. However, the terrible famine in 1866 necessitated Goadby's transfer to the plains, though he went much against his desire. Two years of strenuous relief work there, following the nine years spent largely in the malarial hill-tracts, resulted in his sudden death at Cuttack in 1868, just one month after his making the above report at the Annual Meeting.



The first Kond converts, photographed after their baptism in 1914

No one to follow

For twenty-one years after Goadby's death there was, surprisingly, no work at all among the Konds. Then in 1889, the Sub-Magistrate of G. Udayagiri —who was a Telugu by race and a Hindu by faith—urged that a mission station be established there in Udayagiri. It lay just over the top of the steep zigzag track from the plains. The G.B.M.S. at that time was deeply engaged in negotiations with the older and larger B.M.S. and felt unable to enter into a fresh commitment by starting work in the Kond Hills. However, three men of Cliff College, Derbyshire, Abiathar Wilkinson, Arthur Long and Tom Wood, had been fired with zeal to carry the Gospel to the Konds. An undenominational committee was formed for their support and they went to live as guests of the Baptist Mission at Berhampur.

They spent the following cold season in touring the hills, profiting both by advice and practical aid from the friendly Telugu Sub-Magistrate. All were repeatedly struck down by malaria, and within a very few months of his arrival, Wood died. In 1893 Wilkinson and Long were adopted by the B.M.S. Four years later, only Long remained of the trio, for Wilkinson had died of smallpox.

Twelve years of service remained to Arthur Long before his own death from blackwater fever in 1909. In that time, with vision, courage and a deep love for the Konds, he worked untiringly at two tasks: to set before leaders in India and Europe "the loud, emphatic call from these Hills"; and day after day, to serve the Konds, sitting where they sat and counting it the greatest privilege to speak to them of Christ.

Thus in the life-span of four young men, serving even to death, were the foundations laid on which others would build.

(*To be continued next month*)

THE FIRST LAP OF A JOURNEY OF HEALING

By RHODA COULDRIDGE

In this article Mrs. R. Couldridge continues an account of B.M.S. medical work among Angolan refugees in Lower Congo.

ROUGH roads, broken bridges, picnics, camping, long drives touring from village to village, living in a little room loaned by a friendly Congolese, cooking on a primus stove, sleeping on a camp-bed—ants in the food box, rats scurrying in the thatch, cock-roaches in the picnic basket, spiders and lizards on the walls—a bowl and a bucket of water for washing purposes, mod. cons. which defy description, goats, chickens, scabby dogs, all uninvited and unwelcome visitors—adults coming to buy Bibles and books, children watching eagerly ready to scramble for empty corned beef tins or anything else which the foolish white visitor is likely to throw away—drums throbbing through the night, an early morning gathering for prayers in a mud-built village church—this is the popular and romantic conception of missionary life.

During the dry season when one is less likely to be stuck in the mud, or held up because the bridges are under water or even swept away completely, this is a true picture. It is a happy and rewarding time when the village evangelist is glad to welcome us into his home and to go with us round the area. With the urgent need for a medical service to be established one would imagine that a doctor and a nurse would be greeted with enthusiasm. Alas, this was not the case. The Congolese in charge of his dispensary was very willing to receive medicine but wanted no restraining hand upon his methods of distribution.

Equipped with a letter of introduction from the administrator, the medical team set out on a tour of the area dispensaries to minister to the refugees and many others. Soon the state dispensaries were glad to offer a room to the visiting medicals. So ante-natal examinations and baby clinics were started. The nurse in charge began to co-operate and prepare a list of patients who needed to see the doctor. Soldiers at the various road blocks soon learned to recognize the doctor's car, and while other vehicles were held up for extensive searching, the green Land Rover was waved on with a cheery greeting and a friendly wave of the hand.

The itinerary is planned so that large areas are covered, and this involves sleeping in the villages. The doctor has no dilemma, for he sleeps in his Land Rover. At Kizulu there was one unoccupied house which belongs to the A.B.A.K.O. political party. This was offered to the visitors, so cartons of medicines, and milk for distribution were piled up in one corner. In another corner Sister Betty Gill prepared meals, and the other room was her bedroom. There were other problems, a single lady and a married man travelling together was looked on askance, so a Congolese Christian ate with them and shared their journeying difficulties.

There is a church in the village, but the Kimbangouistes (a sect who worship their own African prophet) made it difficult for the missionaries to conduct any services. Christians who were brave enough came to the house in little groups to talk and pray.

Because of the love and patience which has been shown by the doctor and nurse during many trying months of visitation, the little church is now crowded for morning prayers. Even the Kimbangouistes have a word of welcome and a handshake for the missionaries.

The next village to be visited was Kikongo. It was already dark when we arrived, but a light gleamed on

(*continued on page 171*)

One of the school buildings erected in the Lower Congo by Rev. C. A. Couldridge, who is standing on the right of the picture (facing the camera).

INTRODUCTION TO OUR WORK IN BRAZIL

By ARTHUR C. ELDER, *B.M.S. Brazil Field Secretary*

I. The Country

BRAZIL is a country of continental dimensions. It is the fourth largest country in the world—about the size of Europe. The distance from the north to the south of Brazil is roughly equal to the distance from the west to the east of Europe.

The state of Paraná, where B.M.S. missionaries work, is one of the smallest states in the south of Brazil. When you look at a map of Brazil and see the size of Paraná and of the area in Paraná where our missionaries work, B.M.S. work in Brazil might seem very insignificant in relation to the country as a whole.

However, the work, though small, is not so insignificant as it may appear at first glance. Paraná is an important state both economically and in the rapid growth of its population. A large percentage of the population of Paraná is made up of settlers who have come from the arid, drought-stricken regions in north-east Brazil to the "land of Eldorado", as Paraná is often called. One day these settlers will return to the north, and with them can go the Gospel of Christ.

But Paraná is a very small part of Brazil. There are endless opportunities for evangelism in the 360,000 unexplored square miles of the Amazon basin and the state of Mato Grosso.

Brazil is half the size of South America and today it has a population of 70 million. It is estimated that the population is growing at the rate of one-and-a-half million each year. In the ten years since we have been in Brazil it has grown by fifteen million. There are more people in Brazil now who have not heard the Gospel than there were ten years ago when we began our work there.

Baptist pastors in Paraná, Brazil, being presented to the governor of the state, who, in the picture, was shaking hands with Rev. A. Brunton Scott, a B.M.S. missionary

The Brazilian people have been called one of the most mixed races in the world. The original inhabitants of Brazil were aboriginal Indians. In the sixteenth century the Portuguese entered Brazil, settling along the coastline and driving the Indians further inland. They intermarried with the Indians, and when later they brought African slaves to Brazil these too intermarried. Thus the intermingling of three races has produced a mixed population in Brazil, as can be seen in the varying colours of the people's skin and the different types of faces and hair. This mixture of Indian, Portuguese and Negro is forming a new race. It has been said that in Brazil the racial problem has not been solved—it has been forgotten.

People of other nationalities have settled in Brazil. In the sixteenth and seventeenth centuries the Dutch tried to conquer the country from the north. In the nineteenth and twentieth centuries Italians, Spaniards, Germans, Latvians, Russians, Poles, Liberians, Japanese and others settled in Brazil. There are 300,000 Japanese here.

There are areas in the far south of Brazil which are predominantly German, and where German is the main language. There are still a few towns which you could transport to Germany without

them seeming out of place, but these are fast disappearing today as Brazil grows more nation-conscious.

The language is Portuguese

The *lingua franca* of Brazil is Portuguese. There is now a law that all children should be taught in the Portuguese language. The aborigines in the north and in the Amazon basin still have various tribal languages of their own.

Politically, Brazil became independent in 1822 and a Republic in 1889. The government is Republican. A President is elected every five years and the country is governed by a senate and house of deputies. According to the judgement of a great many people, the last President, who has just resigned, was not very efficient. He continually played off one party against another. While he was governing trade unionism grew over-powerful and there were many strikes, particularly in the dockyards. The new President, who is a military man, will probably introduce a number of restrictions until the new elections in October 1965. At this election the ex-President, who was responsible for the building of the new capital of Brasilia, will most probably be re-elected.

The main religions in Brazil are animism among the aborigines, negro voodooism, and a very degenerate Roman Catholicism.

Ten million spiritists

There are ten million spiritists in Brazil. A newspaper recently reported the case of an uneducated man being possessed by the spirit of a German eye specialist and performing, before witnesses, a number of successful eye-operations. This, and similar stories, are believed by a great number of people. A man told me once that a spirit had removed his appendix while he slept. He even had the scar to prove it! There is a candidate putting up for the presidency as a spiritist. He has a large following, but I do not think he will be elected.

Roman Catholicism in Brazil, apart from that practised by a minority of sincere and devoted priests, nuns and lay people, is very immoral and degraded. Ninety per cent of the population call themselves Roman Catholics. Eight or ten per cent actually practise Catholicism.

In the sixteenth century the Huguenots first brought Protestantism to Brazil, but they were not very successful. However, in the last 100 years every Protestant denomination has sprung up in Brazil. The Congregationalists came first, and after them Baptists, Methodists, Presbyterians, Anglicans, Lutherans, and every imaginable American sect. Seven different varieties of Baptists have appeared in Brazil in the last ten years, apart from British Baptists. It is therefore understandable that the government now insists that a missionary produce a written invitation from his church body in Brazil before he be allowed to enter the country.

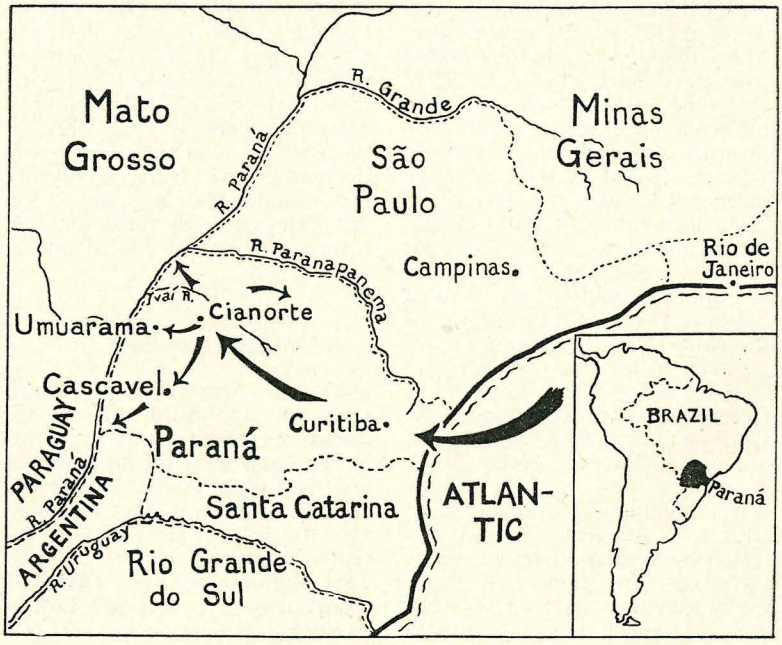
The beginnings of the work

The B.M.S. began its work in Brazil in 1953. When all our missionaries had been withdrawn from China and the Society was looking for a new field in which to serve, Dr. F. Townley Lord, then President of the Baptist World Alliance, visited South America and suggested that missionaries be sent to Brazil. In 1953 Mrs. Elder and I went to explore the possibilities of opening new work there, and to study the language at the Language School at Campinas.

In 1956 the B.M.S. General Committee officially decided to begin work in Brazil.

We moved to Cianorte, in Paraná State. Paraná is a new state, formed forty years ago. In Brazil each state has its own government and is virtually

(continued on page 171)



A map of Paraná State, Brazil, showing the areas of B.M.S. advance

(Photo: D. M. Smith)

Children at the Rennie's Mill Church Clinic, Kowloon, Hong Kong

Congolese Heard About American Independence Struggles

On 30 June, 1964, Congo celebrated the fourth anniversary of its independence. In the country as a whole there were few celebrations. Many thinking people were asking what their country had achieved in that time, and, looking around at the economic chaos, administrative disorder and political uncertainty, were inclined to see their country's independence only as a failure.

On the evening of 4 July several hundred people met together at Pimu to celebrate the independence of another nation—the United States of America. The purpose of this gathering was to honour Dr. M. Ericsson who came to Pimu in January under the auspices of the Congo Protestant Relief Agency to work at the hospital during the absence on furlough of Dr. H. B. Kennedy.

The evening's programme began with some American marches, followed by a special hymn sung by the choir. The Congolese pastor explained the purpose of the gathering and expressed thanks to Dr. and Mrs. Ericsson.

Dr. Ericsson then replied, telling something of the history of the independence of the United States. It was probably the first time the Congolese had heard that the U.S.A. also suffered the growing pains of adolescence, that the present unity and order did not come about in a matter of weeks or months, but required a seven-year war and further years of difficulty and misunderstanding. Dr. Ericsson expressed the hope that the Congo also would evolve into a great nation.

Aspirins Help

Christian dispensaries in Thysville and at E.P.I. (Kimpese), Congo, send their thanks to friends in this country for the first supplies of aspirins they have had for months.

The aspirins were taken to Congo by Miss Edna Markwell who recently returned from furlough. Tata Alphonse, who is in charge of the dispensary at Ngombe Lutete, received a first instalment of 1,500 tablets. They were the first she had received for nearly a year.

The Church in Guair

In 1963 the church at Guaira in Paraná, Brazil, increased in membership from 98 to 173. This year the increase has been at the same rate so there are now 230 active members of Baptist churches working with the church at Guaira, that is, members of the Guaira church and members of other churches waiting for transfer.

Regular work has been started in several new places. At Agua Branca, where eighteen months ago no one lived, there are now 80 names on the adult Sunday school register.

Last January a congregation was organized at Altonia with fifteen church members and land has been bought on which to build a church. A church building has also been erected at Taturi and it is regularly full to the doors. Three other church buildings have also been put up in towns around Guaira.

During the past year the activities of the congregation at Guaira have

The Missionary Serv Fat

"I was happy to see her start again on the work she loves. My one great dread for years, and especially soon after her arrival on this last furlough, was that she would decide to stay.

"But she is not ours; we have *given* her and we cannot take back

A Mission Pl from Trad

Trading stamps will keep a Presbyterian missionary to Mexico flying.

A new Piper Cub aeroplane, purchased with 4,673 books of trading stamps, was delivered at Gainesville, Florida, to the Rev. William Christie of Kanapaha Presbyterian Church. He planned to present it in turn to Dr. James R. Boyce, the missionary.

Mr. Christie spearheaded a drive to save enough stamps to buy a

...a is Growing Rapidly

also increased. The church plays a large part in the local inter-denominational agency which works with the American "Food for Peace" programme to distribute foodstuffs, including maize, wheat, flour, butter, soya bean oil and milk powder, to the poor in the neighbourhood. It also sponsors a daily fifteen-minute radio programme on the small local transmitter and gives a weekly Bible Class to Christians serving with the army in the local barracks.

Several factors account for the rapid numerical growth of the church, chiefly the nation-wide migration which brings many people from the impoverished north-east and centre of Brazil to the south. This explains why of the 80 who entered the church in 1963 50 did so by transfer from other churches and 30 by baptism.

There is, however, still an annual increase in membership by baptism alone of about 30 per cent.

...ice of a Missionary's ...ther

our gift." So wrote recently the father of a B.M.S. missionary.

For such dedication

For the whole-hearted dedication of all such missionary parents, we offer God our heart-felt thanks.

...ane and More ...ing Stamps

new plane for Dr. Boyce after learning that the missionary's twelve-year-old plane broke down early in 1963.

Members of Mr. Christie's congregation were joined by 70 other Presbyterian churches in Florida and 417 in other states in gathering stamps.

When the counting, licking and pasting were finished, there were enough stamps for a plane, a jeep and medical supplies.

(Photo: A. R. Taylor)

A bus crossing a river in East Pakistan by ferry

Long-Awaited Nurse Brought His Own Recommendation

For many months Lukolela dispensary was without a Congolese trained nurse. The work was continued with difficulty by one missionary nurse.

Then one day, just as the missionary nurse and her colleague were sitting down to lunch they heard the mail boat coming down the river. Shortly afterwards there was a knock on the door. There stood a complete stranger who presented the missionary with two letters from Pimu announcing that he was the nurse for whom they had waited so long. With the present postal uncertainties the staff at Pimu had not written in advance but sent his letters of recommendation with him.

Fortunately a house had been prepared a long time before, in the hope that a Congolese nurse would be found. Some schoolchildren were soon found to sweep the floor while the new nurse's wife and children and his belongings were fetched from the beach.

The man's name is Thomas Songi. He is a young man who has recently completed his training at Pimu Hospital.

Churches Teach Tithing

Baptist churches in Brazil teach tithing. However, even when all good members give their tenth (and sometimes more) the total turnover is not very large. The wages of ordinary folk vary from £5 to £15 a month. Most people can grow all the food they need and so handle very little cash. Families who migrate from other parts of Brazil do well if they can survive their first year without borrowing.

This means that the church treasurer is always struggling to show a balance in hand. Last year, for example, the Guaira church voted to spend more money in the first eight months of the year than was actually received. This is far from being irresponsible. It is an adventure. God is showing His Church ever larger challenges which it cannot but accept.

More land needed

At present the church at Guaira needs another four plots of land and another four church buildings all to meet present needs, and the implementation of these plans awaits only the necessary money.

THE FIFTIETH ANNIVERSARY OF THE ABODE OF MERCY

By DOROTHY G. MEDWAY

IT is now fifty years since the present hospital at Palwal was built but the story of medical work for women and children goes back even further still.

It was in 1900 that the first patients wound their way up the steep little street to the hospital in the town. There in the two wards of twelve beds, 202 in-patients were treated that first year. It was not a very convenient house as the operation room was on the top floor necessitating carrying an unconscious patient on a stretcher down very steep and awkward stairs. For fourteen years the work was carried on there, and then in response to the urgent need for more space the decision was made to build outside the town of Palwal between the Men's Hospital and Salamatpur (a mission school). It was a patient who gave the new hospital its name, Rahmatpur—"the abode of mercy". It was designed by Dr. Young.

On this new site there has grown up a 90-bedded hospital. During the years 1930–50 there were many additions to the original building—six private wards, a complete midwifery block, a second small theatre. Nurses' quarters have twice been enlarged but today are quite inadequate for the number of nurses that have to be housed.

When the hospital was transferred in 1914, Dr. Edith Young was the Medical Officer and Miss E. Rawson the Nursing Superintendent. Later they were joined by Dr. P. Gurdit Singh, an S.A.S., who gave years of devoted service to the hospital.

Although the town building was closed as a hospital, the ground floor rooms continued to be used as an out-patient dispensary. There also lived Miss Das, the Health Visitor, and she held the baby welfare clinics, trained her *dais*, and went out by day or night into the homes of Hindu, Muslim or outcaste to conduct or to supervise her *dais*' midwifery cases.

Student nurses at the Christian General Hospital, Palwal. A sum from the proceeds of the £100,000 Medical Missions Appeal will be used for the erection of a new Nurses' Training Block

The peak years

1930–36 were peak years for those baby clinics and I can remember that little street crowded day after day with mothers and babies waiting to go in, for it was the Annual Baby Show and all the staff were there daily examining the babies and issuing cards. Then the great day came when the commissioner's wife or some other prominent lady would come to judge and give away the prizes.

On 28 December, 1935, a Thanksgiving Day was held for 21 years of service through the hospital. There was a service in the prayer room and old nurses

came from far and near to join in with the local Christians in the celebrations. At that meeting one of the nurses, Misri Chhitar was presented with the Thorpe Memorial Medal, having taken first place in the final nursing examination of the North India Board. How proud the hospital must have been at this distinction.

The buildings have grown, but what of the progress of the work?

In 1914 there were 434 in-patients and 17 midwifery cases.

In 1934 there were 1,090 in-patients and 79 midwifery cases.

In 1953 there were 1,391 in-patients and 206 midwifery cases.

In 1963 there were 1,826 in-patients and 429 midwifery cases.

It is interesting to note that there were three doctors for the women's work in 1934 and today with all the increase of patients there are only two.

A severe loss

In 1941 the hospital suffered a severe loss in the death of Dr. Bowser at sea when returning from furlough to take up the work that she loved and to which she had given herself since 1922. In her memory a scholarship fund was raised for the training of Indian women doctors. The first to hold this scholarship was Iris Dwyer, a Baptist from Gaya. After completing her training she worked here at Rahmatpur for five years. In 1963 she came to England and we are proud to know that she has obtained her Diploma in Obstetrics at the first attempt.

In 1954 the women's hospital at Rahmatpur was amalgamated with the men's hospital, and since then the combined hospital has been known as the Christian General Hospital. Unfortunately two sections of a hospital with buildings nearly a furlong apart can only really be amalgamated in name and on paper. The past five years have been very difficult ones. Now how thrilled we are to see the architect drawing up plans to build two men's wards, out-patient department, X-ray and laboratory rooms on to available land at Rahmatpur. How good it will be to work in flyproof wards and to know that the buildings erected will have a damp-proof course and that the problem of permeating saltpetre will no longer arise in the new block. Nurses now sharing tiny rooms will be able also in our planning to have more privacy, and a sitting room in which they can relax.

How wonderful it is that at this fiftieth milestone the Municipal Committee should approach us and ask by what route they shall bring the pipes to carry sweet water from the town supply. No longer will there be a need for storage tanks, buckets and jugs. Can you realize what it will mean to us to "turn on a tap"?

All round us are signs of industrialization. The Palwal of 1930 with its 9,000 population has gone for ever. A college, and factories, are a visible proof of the growth around us. 25,000 is nearer the population figure today. Apart from our hospital there is only a very small civil hospital to serve the sick and needy of the area.

To the Glory of God

Through the gate of Rahmatpur over these past fifty years have come thousands seeking the help that we are here to give. Pray for us as we pass into the dawning of another fifty years, that all our planning and all our work may be to show forth the love of Jesus Christ for every man, and that even the buildings themselves may be to the glory of the Lord.

The First Lap of a Journey of Healing

(*continued from page 165*)

the veranda of the house which had been allotted to us. A clean cloth, a bowl of oranges, a hand of bananas and some eggs were on the table ready for our evening meal.

We had hardly finished eating when the owner of the house came in to tell us that the people were gathering for a service. A sheet was fixed up outside the church, and everybody, men, women and children and tiny babies, came to see the filmstrip, the showing of which was made possible by wires attached from the projector to the Land Rover battery. We were too tired to worry about spiders and cockroaches when we finally set up our camp beds.

It was still misty as we met in the early morning for prayers before starting on another day of attending to a long line of patients. The mist did not deter the groups of refugees who had walked in from other villages. Only that week the number of refugees had increased by 300 in one area, and 400 in another. One family in particular were full of praise and thanksgiving because an old woman had been reunited with her daughter.

When we left the village, there was a great crowd waiting to wave us off and to wish us God speed as we journeyed on to the next village.

(*To be continued next month*)

Introduction to Our Work in Brazil

(*continued from page 167*)

autonomous. In 1930 Lord Lovat visited Brazil and arranged with the Brazilian ambassador in London to purchase what became the North Paraná Land Development Company. He founded the main town, Londrina (Little London) which now has many modern buildings and skyscrapers and a population of 100,000. The land of North Paraná was developed to produce coffee.

(*To be continued next month*)

TEACHING IN LÉOPOLDVILLE

By BETTY M. COOKE

TEACHERS, if you want a nice, easy, cushy job do not come to Léopoldville! However, if you like to tackle something tough; if you like the feel of a challenge, I think we have just the job you are looking for.

Education is not yet for every child in Congo, although undoubtedly here in Léopoldville the majority of the children do at least start in the primary school even though, for a variety of reasons, they may not get very far. Children enter school after the age of six. There is no hard and fast rule; consequently there may be quite an age range even in the first class, and this age range may become even more exaggerated higher up the school if some children have to repeat a year because they do not come up to the standard. Primary education nowadays is almost entirely in the hands of the Congolese, and all teaching is in French.

Secondary school follows for those who, if they are not over the age of 15 years, successfully pass an entrance examination. French, arithmetic and intelligence tests decide a child's future. The standard is not very high. One gets the impression that the children who are successful are those who at least show promise of better things, and during the first two years of secondary school, known as the orientation cycle, tremendous emphasis is placed on bringing the French and maths. up to a good standard.

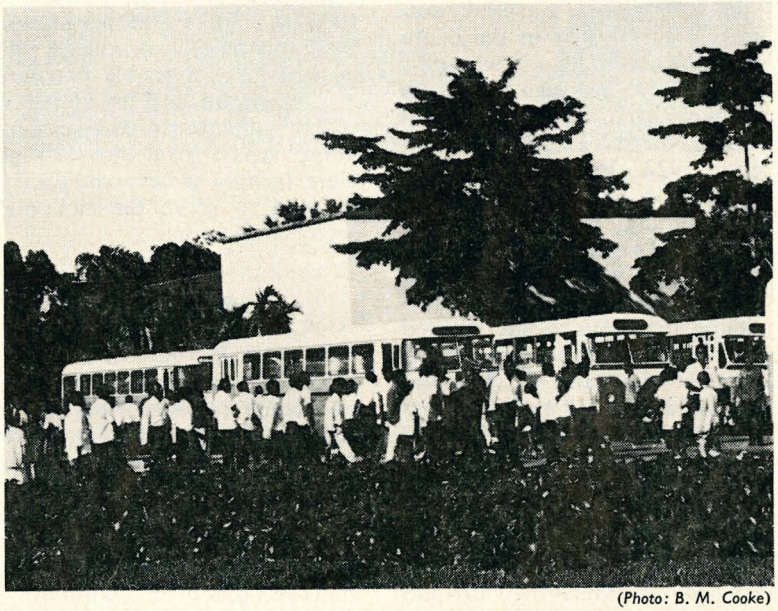
The number of girls who enter secondary school is a very small proportion of the total and, unfortunately, their number dwindles with each year that passes, for at the end of each year strict examinations decide whether a child may continue his studies, whether he may repeat the year again, or be excluded. Less than half marks in a few subjects prejudice his chances of being allowed to continue. Less than half marks in all subjects and he is definitely out. His chances then of getting into another school are very slight. He has *had* his opportunity. His wit must now be turned to trying to get work—along with thousands of others. A few ingenious ones will start selling cigarettes or air-mail envelopes on the Léopoldville streets.

A further four years

After the orientation cycle there are four further years of either "arts" or "science", or for those who show an aptitude towards a more practical career, technical and commercial courses of varying lengths. Banks, government offices, business houses, hotels, factories, cry out for adequately-trained personnel not just "hands".

Others, of course, try for places in the university. The university of Léopoldville, which has just celebrated its tenth birthday, is a Roman Catholic foundation. The state university of Elizabethville is even younger than that. Last year the university of Stanleyville was opened—the Protestant contribution to further education. Many countries offer scholarships to universities and trade schools in their own lands, and these are much sought after by the student population. The double attraction of study and travel are a great attraction.

The staff rooms of the 51 secondary schools of Léopoldville and of the universities are very cosmopolitan places. The majority of the teachers are not African. Mostly they belong to one of three categories: they are



(Photo: B. M. Cooke)

School buses waiting to take home some of the 2,750 pupils at the Athénée de Kalina, Léopoldville

Belgians, they are missionaries or they are with UNESCO, the United Nations educational aid programme. Quite a few of the last named are from Haiti, specially recruited because they are French-speaking.

Everywhere the cry is for "more teachers"—more teachers who are prepared to take the rough with the smooth and give of their best whatever the material conditions they may be forced to work under. Schools which were established some years ago may well have a building and equipment which compares favourably with its European counterpart. The Athénée where I teach has swimming pool, gymnasium, science laboratories, cinema, as good as any in Europe.

A shortage of everything

But schools which have been opened hurriedly in the last year or two to cope with the urgent need for more education, leave much to be desired. The building may be little more than a shell, the equipment nothing more than a blackboard. Everything today is in short supply. One needs plenty of initiative to overcome whatever the particular shortage or shortages happen to be, whether it be science equipment or floor boards, whether it be chalk or text books.

No, it is not easy teaching in Congo today, but nor is life particularly easy either, for European or for Congolese. And it is certainly not easy for the Congolese children. They are the products of an age of great change and upheaval, and they have been brought up amidst the tremendous excitement of their country's gaining of Independence. Discipline sometimes can be a headache. Much of the almost reverential Congolese courtesy has somehow been swept away with the on-rush of European-type civilization. And now it is "independence", "freedom"! Sometimes there are discipline problems that discourage the stoutest heart.

(*Photo: B. M. Cooke*)

Two first-year pupils at the Athénée de Kalina

French is the language of education

All sorts of factors hinder rather than help the Congolese school boy or girl. French is the language which has been officially adopted by the Congolese government for education. It is perhaps difficult for us to realize what that means, but very few families in Congo speak French in the home. It is the language of the classroom and the business world. As a result, children's vocabulary is small and they have little freedom of expression. By the end of the first year in secondary school they can still give you the definition of a preposition easier than they can tell you how mother prepared the midday meal.

Congolese homes are usually small; families are usually big. Houses tend to be close together. Lighting, necessary every evening of the year after six o'clock, is often just an oil lamp. None of this makes for ideal conditions in which a child can study.

Absence of example

Then often there is the absence in the home of any example which would encourage children to study. When parents themselves have had only a brief education, there is no recognized standard for the children to aim at; there is no encouragement or help from the parents out of their own experience; there is no example of reading or of good conversation. Is it any wonder

(*continued overleaf*)

WANTED

100,000 people with Birthdays!

To Join the Birthday Scheme for the Support of B.M.S. Medical Missions Work

ONE of the major ways in which the medical work of the Baptist Missionary Society is supported, and in which *you* can support it, is through the Birthday Scheme.

This is a simple scheme. In response to an attractive greeting card sent to you on your birthday, you may give a thank-offering to the Society, which will be used for its medical missionary service.

Today 70 B.M.S. doctors, nurses and para-medical workers are demonstrating the compassion of Christ in India, East Pakistan, the Congo Republic, among refugees on the Angolan border, in Nepal and Hong Kong.

In thankfulness to God for our own health and strength, our freedom from hunger and from disease, will you give a worthy thank-offering on your birthday to God to be used through the B.M.S. for its medical work?

An enrolment form may be obtained from your church Birthday Scheme or Missionary Secretary.

If you wish for further information about B.M.S. Medical Mission work, or cannot obtain a Birthday Scheme enrolment form locally, please write to:

Dr. J. Burton,
Medical Director,
Baptist Missionary Society,
93 Gloucester Place,
London, W.1.

Teaching in Léopoldville

(*continued from previous page*)

that sometimes children do not yet seem to have grasped the fact that to be present in school is not enough, but that to learn requires a real effort?

It is a struggle to keep standards up; to progress from the basic essentials to more interesting studies; yet not to defeat one's own desire to get the children on by swamping them in too much or too difficult teaching.

No, it is not easy! but one tries never to lose sight of the fact that it is vitally important. A new nation is taking shape, and a rising generation is being moulded in our hands for its country's tremendous demands of the morrow.

THE BAPTIST TIMES

Keep up-to-date by reading news of Baptists at home and overseas. B.M.S. news announcements and articles appear regularly in *The Baptist Times* with the co-operation of the Society's home and foreign staff.

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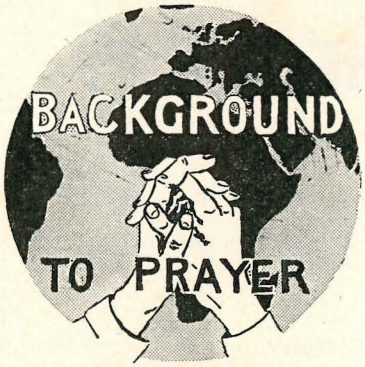

(Based on the Prayer Calendar)

Prayer is asked this month for the 341 Baptist churches in Orissa with their ministers and 18,173 members, and for the Utkal Christian Church Central Council.

The B.M.S. has fifty-three missionaries working in Orissa in educational, medical, agricultural, literary and evangelistic work.

The Stewart School in Cuttack was so well-liked by the Orissa government officials who sent their children there while Cuttack was the state capital, that at the government's request a new Stewart School has been opened in the centre of the new capital, Bhubaneswar.

The hospital at Berhampur will benefit from the funds of the Medical Missions Appeal. The water and electricity supplies are at present quite inadequate for the needs of a busy hospital. It is also hoped to build a new nurses' hostel and teaching block.

A new work has grown up in recent years around Sambalpur, the industrial centre of North Orissa. The B.M.S. has had a missionary couple stationed there working among the many families who have left the villages of Orissa and other parts of India seeking work in the new, growing towns.

In West Orissa, in the district around Balangir, there are many villages newly opened to the Gospel. There is also a great work to be done among the many who are still illiterate.

ACKNOWLEDGEMENTS

(Up to 15 September, 1964)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., £4; Anon., £15 15s.; "M.N.", £5; "From a Friend", £5; "B.", £5; Anon., £1; "J.N.O.T.", for Refugees, £1; "A.B.", £5; "For the sick and hungry", £7; "Laid Aside", for Congo Refugees, £5; Anon., £1 17s.; Mr. T. J. Longman, £20; Anon., £1; "Grateful", £25; Anon., £5; "M.B.", for Angola Refugees, £1; Anon., £1; "E. & G. Elcome", £1; Anon., 12s. (for Gift and Self-Denial); "In loving memory of Mrs. Lizzie Morgan, Tabernacle, Merthyr", £7; Anon., for the work of D. Stockley, £1; "In His Name", for Angola Refugees, £2; Anon., £4; Anon., £5; Anon., £2 13s. 6d.; Mr. A. S. George, £1; "E.L." (Lowestoft), for Congo Refugees, £15; "G.F.", for feeding the Hungry, £1.

Medical Fund: "E.R.E.", £5; Anon., £4; "For work at Yalemba", £5; "In memory of a dear friend—M.P.E.", £1; "G.F.", for feeding the hungry, £1.

Special Medical Appeal: Anon., £1; "In loving memory", £30; Anon., £5; Anon., £1 10s.; Anon., £100; "R.P.", £2; Anon., £10; Anon., £1.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
August				
4	Mrs. Elizabeth Hanley	150	0	0
5	Mr. Hedley Gordon Sargeant	100	0	0
6	Mr. G. C. R. Sadler	857	18	10
7	Miss E. J. Millman, for Medical Fund	200	0	0
14	Mr. Jonathan Angus Wilson	100	0	0
17	Miss J. P. Gibbons	868	8	11
18	Mrs. Vera Grace Jones, for Medical Fund	50	0	0
25	Dr. Gilbert Laws	100	0	0
September				
3	Miss A. M. Ainge	50	0	0
8	Miss Sarah James	10	0	0
9	Mr. G. M. Fielding	96	2	0
9	Mrs. F. L. Moore	50	0	0

MISSIONARY RECORD

Arrivals

18 July. Rev. P. J. and Mrs. Manicom and family from E.P.I., Kimpese, Congo Republic, for holiday at Government expense.

19 July. Dr. A. R. Taylor from Chandraghona, East Pakistan.

20 July. Mr. and Mrs. S. G. Anslow and infant son from Upoto, Congo Republic, for holiday at Government expense.

9 August. Miss D. A. Humphreys from Palwal, India.

21 August. Miss G. E. Lowman and Miss T. M. Howard from Ntondo, Congo Republic (Miss Lowman for mid-term holiday).

26 August. Mr. G. I. Pitkethly from E.P.I., Kimpese, Congo Republic.

1 September. Miss D. Mount from Berhampur, India.

4 September. Mrs. L. Mullins and children, and Miss B. M. Daulby, from Ntondo, Congo Republic.

5 September. Dr. H. G. Stockley from Balwal, India.

7 September. Rev. W. C. and Mrs. Bell from Fifth Company, Trinidad.

Departures

10 August. Rev. P. J. and Mrs. Manicom and family to E.P.I., Kimpese, Congo Republic, after mid-term holiday.

12 August. Mr. G. F. A. Eayres to Ngombe Lutete, Congo Republic.

14 August. Mr. and Mrs. A. S. Cox and family to E.P.I., Kimpese, Congo Republic, after mid-term holiday.

15 August. Miss E. Motley to E.P.I., Kimpese, Congo Republic, after mid-term holiday.

19 August. Mr. and Mrs. T. H. Adams and family and Dr. and Mrs. I. R. Grant to Brussels for language study.

24 August. Miss J. R. Sillitoe, Miss R. M. Murley, Miss M. E. Jones and Miss I. E. Dunn to Brussels for language study; Miss A. Couper to Brussels *en route* to Yakusu, Congo.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.
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This calendar is produced and designed to help you to pray regularly for all phases of the Society's work. Each station is mentioned by name, as also are the headquarters staff.

Worthy of a place in your home, the calendar has a full colour picture showing a Brazilian Baptist family on the way to church in Tuneiras, Paraná State.

In co-operation with our printer we have kept the costs of production low and we depend on our many Magazine Secretaries to place definite orders as early as possible.

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MISSIONARY HERALD

DECEMBER 1964 PRICE SIXPENCE

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EAST PAKISTAN

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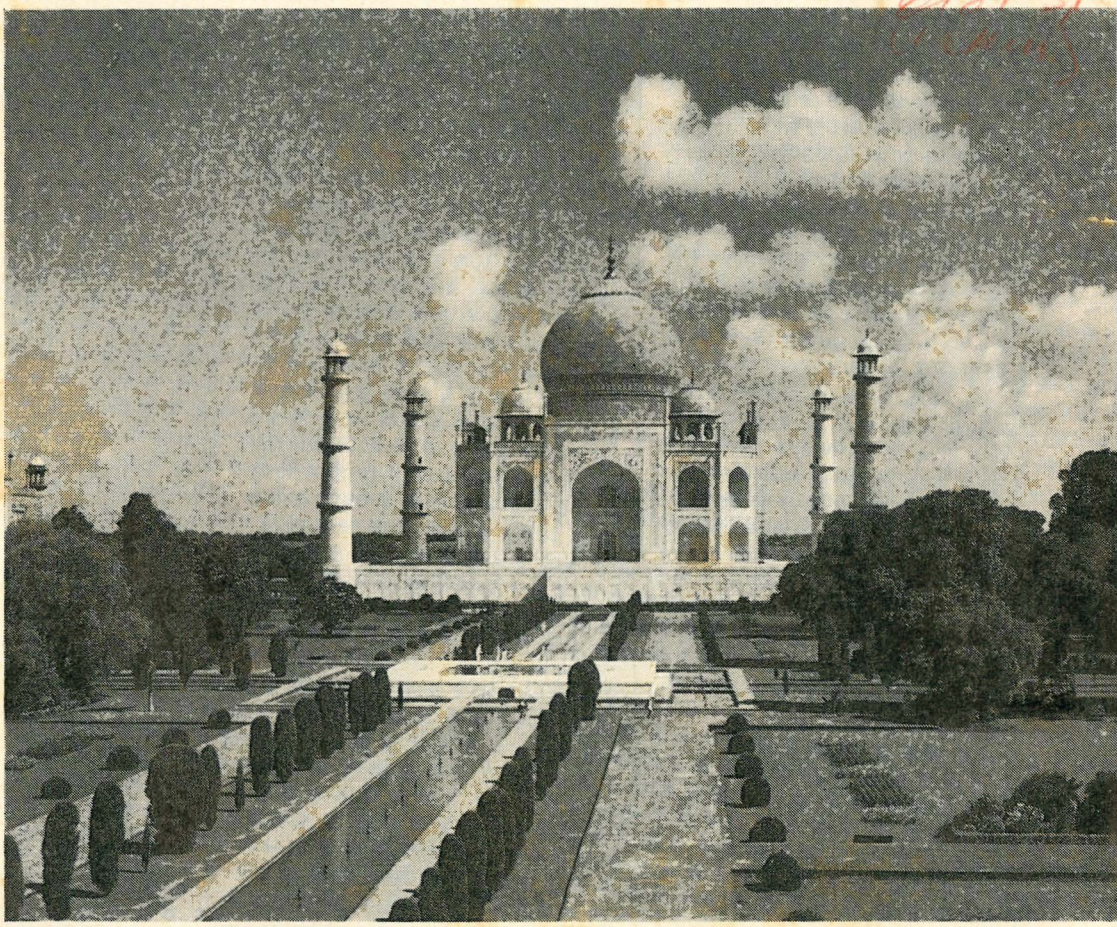
SIERRA LEONE

HONG KONG

NEPAL



The Taj Mahal, Agra, India (*Photo: H. R. Ferger*)

THE MONTHLY MAGAZINE OF

THE BAPTIST MISSIONARY SOCIETY

CHRISTMAS

PERHAPS at no time other than the weeks immediately preceding Christmas are the staggering contrasts between East and West so blatantly demonstrated.

Our shops and our homes are filled, it sometimes seems, to overflowing with the good things of life. There are goods and food in abundance. The toys we buy our children are expensive and luxurious. The gifts we give each other reflect the affluence of our society, and only in forgotten corners of our land are there shades of shortage or poverty.

In India, East Pakistan and Congo there is appalling poverty and suffering. Men and women live in hovels, struggle to feed their children rather than to give them toys, and day after day live and endure the agony of watching their families live at below starvation level. Year after year these staggering contrasts between West and East increase rather than decrease.

If we truly believe that the demonstration of God's love in the first Christmas means that we must share His Good Tidings with all men, then we must share our wealth, that suffering and hunger may be alleviated, and that Christ may be proclaimed.

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Helping the suffering Refugees from Angola
by Rhoda Couldridge *page* 188

GIVE YE THEM TO EAT

A great crowd. All of them hungry. No food available. "Give ye them to eat," said our Lord. Did He really mean that?

In Congo there are 350,000 Angolan refugees. In Bengal there are numerous refugees from East Pakistan. In Calcutta there are 250,000 men, women and children living on the streets. Floods and famine. Drought and famine. Too many mouths to feed and famine. Wealthy traders exporting rice, and famine. "Give ye them to eat."

Food in the shops, and no money to buy it. Food at inflation prices. Food on the black market. But at home only empty larders and empty stomachs. "Give ye them to eat."

The pastors would like the missionaries to tour in the villages. There are church problems and they need advice. Such tours give the Christians a spiritual uplift, and encourage the persecuted. Such tours keep the missionary in touch with the people. But the people have nothing to eat. They have eaten only three times in the past week. How can they welcome the missionary, for Indian etiquette and Indian generosity demands that they give the visitor a meal.

How can the missionary go in and out of the villages with his loaf of bread (home-baked a week ago) and his jar of margarine (turning sour in the humid heat) when he knows that his friends have no rice (their "staff of life")? How can he take his packet of Knorr soup (just arrived in an envelope from a friend in England) and let the delicious smell of chicken fill the village street, when his brothers and sisters in Christ have not lit a fire to cook their rice for three whole days? "Give ye them to eat."

The doctor reports that all the Bible School students and their wives and children are suffering from vitamin deficiency. We have known this for a long time. Just how do they keep body and soul together on a stipend of £3 15s. a month for the whole family? That amount will hardly buy his rice for the month. And what about wood for the fire, some salt, and a handful of spinach. What about school fees and books for the children? What about a new sari or a new shirt for himself? Compared with many of the simple village folk the student is well-off, and yet he sometimes sits in the lectures with his *dhoti* tied tightly around his waist to stave off the hunger pangs. "Give ye them to eat."

In Britain what?—An egg for breakfast; stew at midday in the works canteen; sardines and salad for tea? Frugal fare indeed. But many of our brothers and sisters in the Lord have meat only once a month or not at all. Pigeon sized eggs from their scraggy hens they sell to buy a mouthful of rice for the family.

Can we honestly sing, "We've a story to tell to the nations . . ." when their cry is for bread? Living Bread—yes: and a handful of rice! Our Lord says, "*You* give them something to eat."

R. H. WHITFIELD

B.M.S. NEW YEAR PRAYER MEETING

BLOOMSBURY CENTRAL BAPTIST CHURCH

11 a.m., Friday, 1 January, 1965

CHRISTMAS IN PARANÁ

By D. W. DOONAN

WHILE you were preparing for Christmas and enjoying the usual English fashion of it in shopping, presents and turkey, I expect many of you wondered how our missionaries in Brazil are spending their Christmas.

Last year, during the summer break from language school in Campinas, we had the privilege of visiting the interior of Paraná and spending Christmas with the Rev. A. B. and Mrs. Scott at Umuarama. Thus we saw at first-hand how our colleagues spend Christmas and how we can expect to spend it in the next few years.

Hot, windy, dusty

We arrived in Umuarama the day before Christmas Eve, at about ten-thirty in the morning, having done the three-hour flight from São Paulo. It was hot, windy and dusty. A short jeep ride took us to the town of Umuarama which at first strikes as being very new, but its wooden shops and houses are already very dirty from the ever-present dust.

After a typical Brazilian meal of beans, rice and potatoes, with some extras to make it more English, we were quickly involved in the preparations for the Christmas *festa* at the church. A *festa* is almost the same as a concert but not quite. On this occasion a few hymns and the general reverent atmosphere make the word concert not quite right.

The *festa* was to take place in the church building on Christmas Eve. To accommodate it, it was necessary to fit curtains in front of the platform and make curtained-off accommodation for the participants. This was the pastor's task. We spent the afternoon encouraging the curtains to run smoothly and preparing a Christmas tree—Paraná pine is an excellent substitute, but a bit prickly.

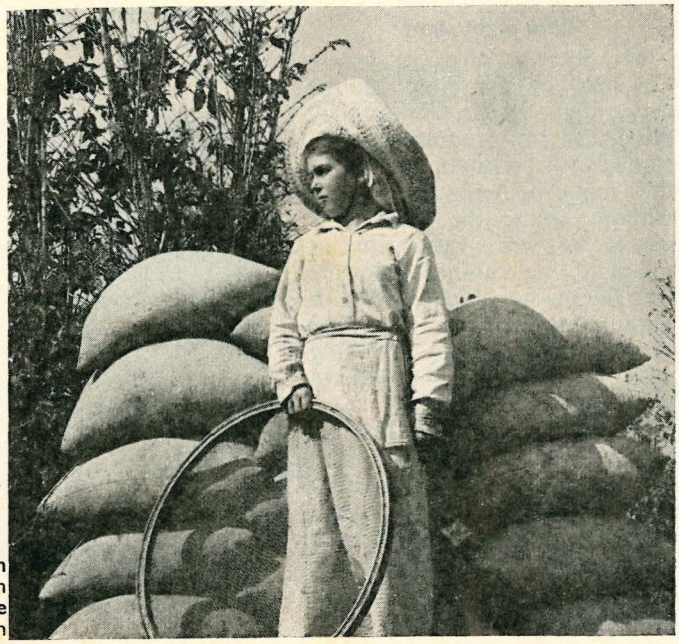
Rehearsal

After tea the Scotts took a rehearsal of the children's play and about 9 p.m. a dress rehearsal of the main "drama" began. We wondered as we watched, "Can people whose education is hardly eleven-plus standard be taught the parts and instructed in the basics of performing the Christmas story on stage?" The answer is "Yes". Having gone through the play twice we eventually arrived home about midnight. This is about the only time of the day for a chat, so bedtime was pretty late.

Christmas Eve saw the Scott family on the move early with more preparations. A couple of hundred small biscuit-and-sweet presents had to be prepared for distribution and this was done in the pastor's study. Items had to be collected for the *festa*, a broken chair, a potted plant, etc. All this was the pastor's Christmas Eve activity.

At nine o'clock the *festa* began and by nine-thirty the building was filled with about two hundred people sitting and standing. The production was excellent, everyone playing his or her part with sincerity and reverence. For us the Christmas story took on a new international meaning as these people with differing coloured skins, some white like ourselves, others very black, and others not so black, entered into the spirit of the story and presented it as meaning so much to themselves. Poems were recited by someone from each age group and both the children's and adults' plays were excellently performed.

By the time some clearing up had been done it was eleven-thirty but no one was eager to



A worker on a Brazilian coffee plantation

go home. It was Christmas Day before we went to bed that night. We have never had a Christmas Eve so free from the commercial excitement known in England and we did not greatly miss it.

Our Christmas Day was quiet and provided time for a short rest and the transportation of the Christmas tree from the church to the house to give the feeling of Christmas in spite of the heat.

We left Umuarama by jeep to travel to Lovat, a village about an hour's drive away. The streets of Umuarama have to be seen to be believed, with their deep ruts and heavy sand. The road to Lovat was the same. After a dusty, bumpy journey we arrived to assist at a *festa* in the small Presbyterian church. Due to start at 9 p.m., it eventually got under way about nine-thirty with poems, plays, choruses and hymns. The production was not up to the Umuarama standard but the spirit and enthusiasm were the same. The hall was packed with about one hundred people, men on one side, women the other.

Late night show

Mr. Scott promised to show a film-strip at the close of the *festa*, but when eleven-thirty came and the programme concluded with a sermon, he thought they might be ready to go home without seeing the film. How wrong he was! Eventually at midnight we climbed into the jeep for the hour's drive back to Umuarama, feeling we were more fortunate than the lady who had eight kilometres to walk home.

On arrival in Umuarama we found that the Dellers had arrived from Cascavel. On Boxing Day the Winters and Boornes arrived and together we enjoyed a late Christmas dinner, lacking turkey, but enjoying a plum-pudding.

A view of Umuarama, Brazil

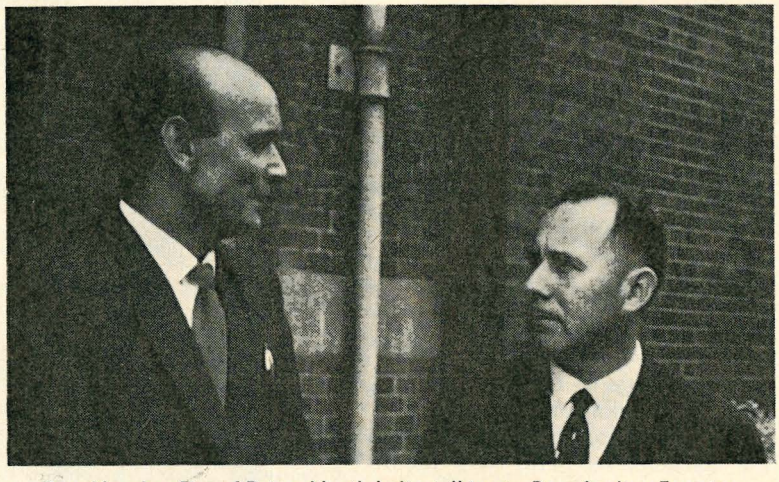
Experiences were exchanged and new inspiration given by these hours of fellowship together and the singing of Christmas carols brought Boxing Day and the missionaries' one-day holiday to an end. The next morning those who had travelled made their dusty way home again and recommenced the round of services, journeys, and visits which fill the missionaries' life.

Confronted with Christ's claims

It is impossible to convey the spirit of the experiences we had this Christmas, but we felt that both in the *festas* we attended and in the everyday visits to people's houses, whatever the object of the errand, people were being confronted with the claims of Jesus Christ and were responding. "Emmanuel, God with us" is obviously a very real experience to many of these people and the message of Christmas is one which they proclaim to others, not only in plays at Christmas time, but in everyday life.

The centre was the Lord

For us the activity was different from what we have been used to at Christmas. Nevertheless it was Christmas because the Babe of Bethlehem, the Lord of Glory, was the centre of the activity and worship.



Rev. Manohar Das of Patna, North India, talking to Rev. Avelino Ferreira, formerly of Angola, who is now on our missionary staff in Brazil

LETTER OF GRATITUDE

This is a translation of a letter sent by an orphan educated in the B.M.S. Girls' School, Cuttack, now a teacher, to the Sunday school in England which supported her in her childhood.

Dear Friends,

Through your love and kindness I grew up in the Mission Girls' School from babyhood. I was educated there and am still there, as, after training, I am working as a teacher, now one of the oldest workers. Those who grew up with me are scattered and are working in different ways in various places; many are married, but I am still living and working here.

If you had not helped me in my childhood, I might not have been able to earn my living in this way. I should not have spent my life so happily, and I should not have learned to know my Saviour.

Through your goodness to me, and the love of our missionaries here, I am now working happily and continue to experience much good in life. For all this I want to give you my very grateful thanks.

I do not wish to write much about myself, but you will be interested to know that I am a teacher in a Training Class for Teachers. I have charge of the Junior Department of our Sunday school, and I am lieutenant of the Cadet Ranger Company.

Please pray that I may be successful in my work for my Master. I, too, remember you in my prayers.

Though you do not know me personally, yet, because I have experienced your kindness and help, I look upon you as some of my own people and send this letter of gratitude and appreciation. I hope you will be glad to receive it.

Please give my heartfelt thanks and love to all workers of the B.M.S.

I end my letter with loving greetings.

Kosali Saki

Signature — In Place of Thumb Prints

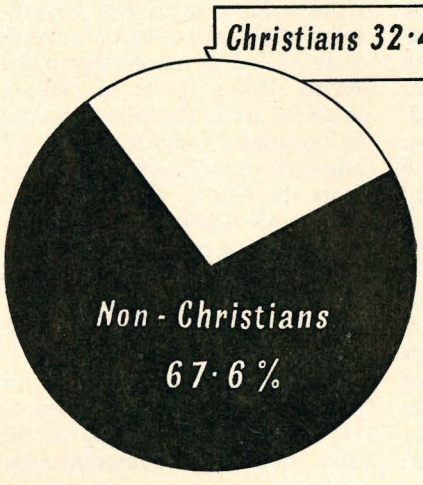
Her husband had deserted her, leaving her with a small child, and no way of earning an adequate living. But she was fortunate: she was able to learn to read and write at a class for illiterate women and girls, run by Miss Wilma Harkness (one of our missionaries in Orissa, India). Thus she was able to take government training and became a village midwife, and so is now able to support herself and her child.

Miss Harkness has a class of thirteen this year. One of them is a widow, and there are three ten-year-olds, whose parents could not find school places for them until now. The rest are teenagers, who will probably be married before very long—and will be able to sign the marriage register, instead of placing on it their thumb prints.

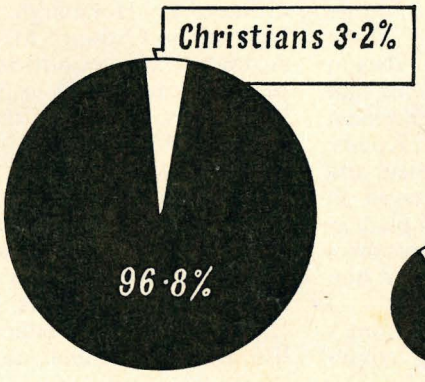
Tragically, the number of girls who can be taught is restricted by lack of space and lack of money. It costs about eighteen shillings a month to feed each of the girls, and they are only expected to provide six shillings of this themselves. It is the privilege of the Baptist churches in Orissa to provide the rest.

GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL

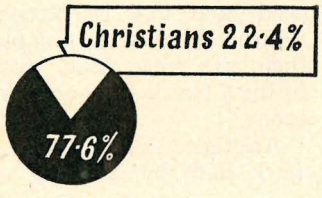
THE WORLD
Population: 2,837,179,000
Non-Christians: 1,916,721,000
Christians: 920,458,000



ASIA
Population: 1,575,592,000
Non-Christians: 1,525,058,000
Christians: 50,534,000



AFRICA
Population: 235,255,000
Non-Christians: 182,533,000
Christians: 52,722,000



THE GROWTH OF THE CHURCH IN THE KOND HILLS

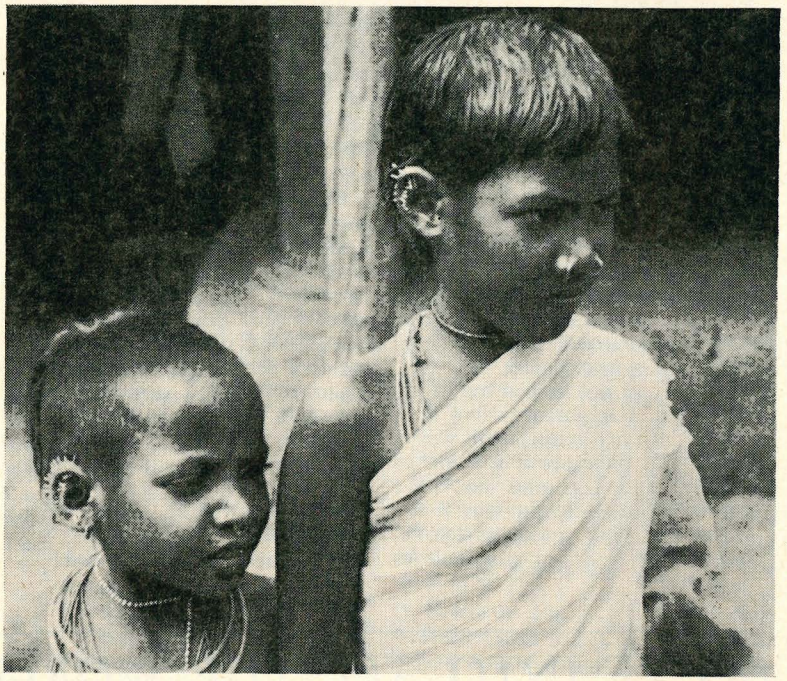
By BARBARA M. BOAL

II. Advance

DEATH did not end Arthur Long's influence. Down on the plains, an Oriya student was busy completing his course at Cuttack Theological College. He was John Biswas; one who, under God, had been inspired by Long to become the future leader of pioneer work in the Kond Hills.

It was a remarkable faith and love that could bring a young Oriya plainsman of high standing to press for service in these dangerous, unhealthy hills among such an underprivileged people. However, in spite of his urgency to reach the hills, it was felt wrong to send him unless a second Indian helper were found.

For a long time none was forthcoming; "Brother John still waits" was the constant report, for all the preachers and students were afraid of the deadly fevers. Finally, an Oriya schoolmaster offered his services, possibly, it was realized later, with a view to improving his own prospects, for he had hoped to enter college and had previously been considered unsuitable! He and John Biswas spent the month of May in the Kond Hills. On their return, the schoolmaster took sick leave and did not resume his school duties until mid-October; but John Biswas's life work was begun and he never ceased from that time to live for the advancement of the Gospel among the Konds. He so obviously loved them and their land that he received in return a deep and lasting place in their affections. Older members of the Church still speak of him today.



(*Photo: B. C. R. Henry*)

Two young sisters in the Kond Hills, Orissa, India

Another aspect of Long's work had far reaching consequences. He provided the necessary data and impetus that led to the Arthington Committee's financing the work among the Konds. As a result, accommodation was built at G. Udayagiri in 1909–10 and staffed by A. E. Grimes, P. Horsburgh, O. J. Millman and Edward M. Evans. A resident mission now took the place of intermittent visits from the plains. So far, the Kui people's only response was one of curiosity.

O. J. Millman here made his most significant contribution. Like William Carey, whose steps he had followed by serving at Serampore for six years, he was chiefly a missionary educationalist. His first school was conducted in the Kui language and was held under a tree in Mallikapori village, about a mile from Udayagiri. A few government-sponsored primary schools were already functioning in the Kond Hills. In these, Hindu teachers from the plains taught in the plains language of Oriya and received little or no response from the Konds. From the first, Millman's Kui-speaking schools attracted not only men and boys but even girls, and many were the opportunities for the preaching of the Gospel through these family contacts.

Six years passed before the unforgettable Easter Sunday of 1914: the baptismal day of the first converts. Beginning the

pattern that has become so common ever since, they were all members of one household—Bisi, his wife Lasuri, their son Bondia, and their brother-in-law Kusu. Bisi himself had been the village priest and witch-doctor, but three years earlier had felt compelled to give up his priestly office and openly learn of Christ.

Serious persecution arose. His family were understandably refused access to the village well, for annoyed evil spirits might take the opportunity to bring sickness on the whole village community through a water-supply polluted by the touch of these followers of a new God. Bisi's household did not complain. For weeks they carried all their water from a spring a mile up a steep hillside. Furthermore, they endured the devastating social isolation that resulted from their unprecedented choice. Never before in the history of the Konds had one solitary family so flouted community decision. But their witness proved to be the turning point. Other households followed and the Mallikapori church was formed.

Groups of believing "learners" regularly walked to this church from the villages round about. By 1920 there were thirty baptized members; about fifty people gathered regularly at the bungalow in Udayagiri occupied by John Biswas; and in the Mallikapori group of villages the foundations of the first church building were laid on Kumbarikupa hill—John Goadby's dream of fifty-five years before was realized.

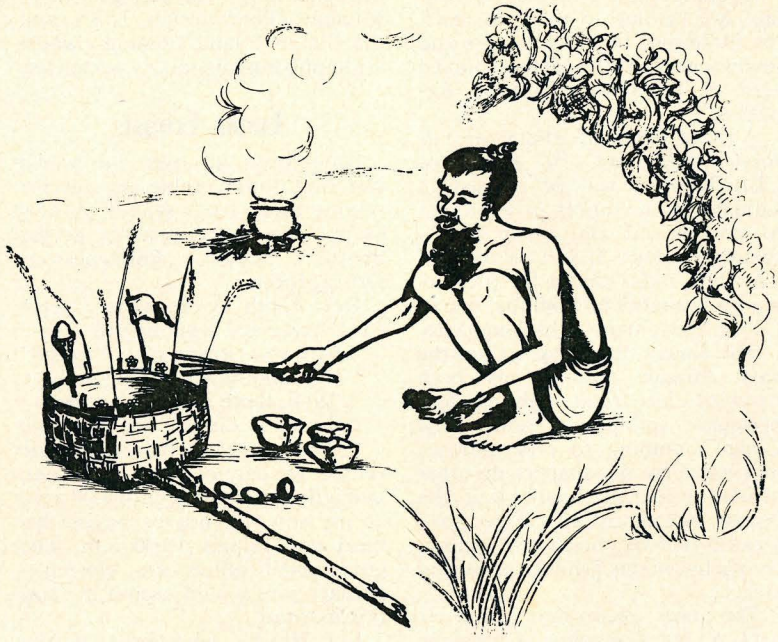
These were the years of the First World War and by 1917 even the Konds were drawn into the maelstrom. Edward Evans accompanied a Kui Labour Corps to Mesopotamia. There, as chaplain and friend of over 300 lonely men mystified by a life so alien to their own, he was able to forge such links that many of them were baptized on their return to the hills in 1919. So began the first movement into the Church. In 1930 baptized believers totalled over 400. With many "learners", these met for worship in sixteen centres.

During these years the Church grew mostly among the Panos, not the Konds. Schoolboys brought their parents; isolated Christians brought groups; groups brought their relatives. Many new areas were opened up by Millman's ex-schoolboys. Having trained as teachers, they went to live and work in isolated government primary schools. Their evenings and weekends were spent in fostering the growth of new groups, which were then connected to the mission centre. In 1931 these became united under the name of the Kond Hills Baptist Church Union.

That same year marked the first "Great Meeting", an event which became an annual source of joy and inspiration to the churches. Mallikapori Christians built a wattle-and-leaf shelter to accommodate the entire Christian population, and meetings were planned for the Tuesday to Thursday of a week in the dry season. By Monday evening, a great circle of cooking fires marked the encampment of 800 Christians and many "learners". Each family brought its own rice.

Business matters on the agenda included the appointment of evangelists (now five in number, with one Kui student at Cuttack Theological College); the drawing up of church rules; matters of finance relating to the common fund; and church discipline. All business was completed on the first day so that the major part of the time could be given to devotional sessions. The closing meeting on that Thursday night was attended by 1,500 people. Many of them set out next morning to walk perhaps twenty-five miles back to their own villages, carrying with them a new and thrilling understanding of fellowship within the family of the Christian Church.

(*To be continued next month*)



A Kond priest preparing a sacrifice

The staff of the Mission High School at Chandraghona. Ten of the staff are Christians. The Muslim master can be seen on the left of the picture (*back row*). He gives Islamic religious instruction to the Muslim pupils. The government has now made this compulsory. The Hindu master is second from the right. He teaches Bengali and English in the higher classes. The headmaster is third from the right—Mr. Prokash Howladar, B.A., B.Ed.

Protestant Churches Use Radio to Reach Congo's Interior

Congolese and American Christians are turning to radio to reach the thousands of small villages and towns scattered through the troubled area of Luluabourg, Congo Republic.

A recording studio (the *Centre de Radio Protestant du Kasai* or CERPROKA) will be opened in Luluabourg to supply programmes to government and other broadcasting stations. It will be the first Christian radio centre for producing programmes in Tshiluba, one of Congo's four major tribal languages.

The Kasai, "breadbasket" of the vast African nation, has been troubled by tribal fighting and political splintering since the Congo's coming to independence in 1960. Few newspapers or other printed matter are available in the region, but almost all villages have a radio receiver. Some two million people live in this Tshiluba-speaking area.

The new recording centre is backed by Congolese Christians and by two American missions—the American Presbyterian Congo Mission (Presbyterian U.S.) and the Congo Inland Mission—which are supplying missionary personnel.

Lunar Eclipse

Schoolboys all over the world can find innumerable excuses for staying away from school. A new excuse was heard recently at the Stewart School, Bhubaneswar, Orissa, India.

Rev. Keith Wicks writes, "This week I received a phone call.

" 'Are you closing school today?'

" 'No, should I be doing so?'

" 'Well, there is a lunar eclipse.'

" 'I see.' (I did not see, but . . .)

" 'You see, while there is a lunar eclipse we cannot cook any food, and it does not finish until 9.00 a.m. so my son will not be having his meal until about 10.00 a.m. The government offices are closing—perhaps you would excuse my son this morning . . .' "

For Hindus an eclipse of the moon is most auspicious.

There Is No Lac But The Wo

By LESLEY M.

READERS of the *Missionary Herald* will have seen in a recent issue that plans have been made and materials gathered to build the new church at Ngombe Lutete (Wathen).

Recently in a new venture, organized by the pastor, Rev. A. Dioko, forty-five deacons and evangelists, men and women, toured the whole Ngombe district—over 1,000 square miles—collecting the money that had been promised to buy the planks for the woodwork of the church.

They came in from the areas where they normally hold prayers every day, teach their inquirers and guide their church members, and were allotted in groups of three, two men and one woman, to other areas. They set off on foot or in our much used (and abused) Volkswagen utility van, to spend a fortnight walking from village to village, meeting the Christians in each place.

Marching orders

Their "marching orders" were to collect the money which had been promised for various causes: for the planks, for the Lower River Church Secretariat in Léopoldville, for the new Bible School to be started at Thysville, and for the Congo Protestant Council. They were to make a census of church members and their families and strengthen and encourage the Christians in their witness.

After a fortnight they were back again, obviously thrilled by what they had been able to accomplish. We marvelled that even elderly men and women, who had spent their days walking and their evenings until late at night holding their meetings and singing and talking round

k Of Difficulties
rk Is Alive

FULLER

the camp fires, were still full of energy and enthusiasm.

At a recent council meeting they gave their reports. They spoke of good receptions everywhere they had been, and of the food and help provided for them.

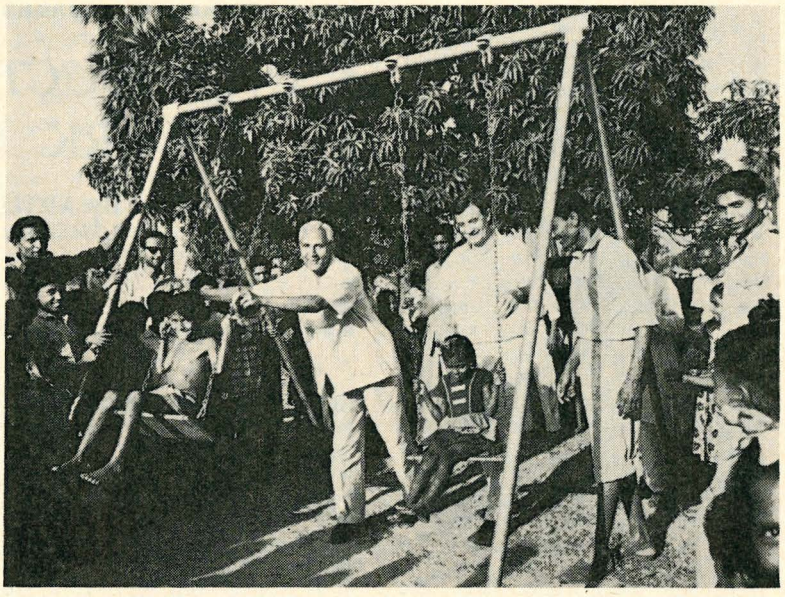
Some of them had spoken in three villages each day, sleeping in the third and setting off again next morning.

They told how outsiders as well as church members had wanted to give, and how many congregations had completely cleared their debts on all the funds for which money was being collected. The amounts collected in each area varied from 12,500–40,000 francs (£25–£80).

The visitors had been able to strengthen the church members in their witness—one spoke of encouragement given to a woman accused of witchcraft, whose relations had forced her to go to the local "prophet" where she was ill-treated, but who said that she would die rather than "confess" to something that she had not done. They spoke of village teachers faithfully doing their jobs, and of the difficulties caused by the lack of church workers in many villages.

One after another repeated "*Mpasi ke zikondwanga ko, kansi salu kina ye moyo*"—"There is no lack of difficulties, but the work is alive".

The Editor and Staff
wish you
A
Joyous Christmas



Members of the staff of the Bengal Refugee Service with children who were formerly refugees in Calcutta, in the playground of a Resettlement village.

Indian Literature Centre

Literature centres are now being formed all over the world. A new centre has been started at Barrackpore, on the outskirts of Calcutta. The project is supported by all the churches working in Bengal and is to be directed by Rev. John Hastings, seconded by the Methodist Missionary Society.

The following courses have so far been planned:

Distribution Course and Consultation,
Translators' Training Course and Workshop,
Introduction to Journalism,
Apologetic Writing Consultation and Workshop,
Further Translation Workshop,
Creative Writing Course,
Groundwork Study for Theological Literature,
Radio Script-Writing Course,
Drama Writing Course and Workshop,
Music and Evangelism Consultation,
A.V. Aids for Pastoral and Evangelistic Work,
Study in Hindu Thought-Forms.

The courses will be in both English and Bengali and the resources of the centre will be available for all the churches in North India.

Canadian Doctor at Bolobo

A Canadian doctor recently arrived in Bolobo, Congo Republic. He is Dr. Arnold Nickel and he will replace Dr. Alan Whitley during the first twelve months of his furlough.

Dr. Nickel has been seconded for this work by the Canadian Mennonite Mission.

The hospital is already indebted to the Mennonite Brethren for supplies of food, for the help of two young men of the Mennonite Pax Organization in building the new secondary school and for a huge bale of double-bed size patchwork quilts.

New Books

The Story of Liladhar by E. W. S. Packard (A. H. Stockwell 3s. 6d.) tells of a Brahmin priest and medicine man who suffered from leprosy. He became a Christian while under treatment at the Kalimpong Leprosarium, of which he was made the headman.

How They Came by Eileen Foss (Highway Press Ltd., 3/6). A Japanese pastor answers the question "How do people come to join the Church" by telling the stories of the conversions of some of his congregation.

A Brazilian coffee farmer

INTRODUCTION TO OUR WORK IN BRAZIL

By ARTHUR C. ELDER
B.M.S. Brazil Field Secretary

II. The Opportunities

IT has been said that the British land-owners in Brazil were the most far-seeing. They refused to sell more than a certain amount of land to any one person. North Paraná is therefore farmed by a number of small land-owners and the profits are ploughed back into the state.

The town of Cianorte, 200 kms. from Londrina, was founded in 1953. At the invitation of the Paraná Baptist Convention we began work there.

The church, which was founded in 1957, has developed rapidly. It is autonomous and self-supporting, and has, in fact, just bought a jeep for its pastor. There are ten congregations around Cianorte which have been formed through the evangelistic efforts of the Cianorte church.

When we returned from furlough five years ago, we moved to Umuarama where a new church building is now being erected. Rev. A. Brunton and Mrs. Scott are centred there now. Five other congregations have been formed from Umuarama, including Guaira, where there was a German Baptist church and now is also a Brazilian Baptist church. It is hoped that these two will unite, but at present the Germans prefer to worship in their own language.

We are also responsible for Loanda, to the north of Umuarama, around which there is a large area still to be evangelized. It is hoped that Rev. E. J. and Mrs. Clarke will go there shortly. Rev. D. G. and Mrs. Winter are now working at Goio Erê. The work there actually began by a providential accident. Derek Winter's jeep broke an axle near the town and he was forced to stay overnight. He found an old widow, a Baptist from the north of Brazil, who was holding services in her home, and thus the work began. It is now expanding rapidly and congregations are growing up in the area south-west of Goio Erê.

Rev. A. A. and Mrs. Boonre have settled in Guaira, and four preaching points have been set up in the district. Tony has often crossed the border to Mato Grosso on evangelistic tours, and sometimes into Paraguay.

In the south of Paraná

Work was begun last year in Cascavel, in the south of Paraná. In this part of the state the background of the people is very different from that in the north. Most of the people are second generation Germans and Italians, with strong traditions. The work among them is difficult, but has been encouraged by the support that the church has received from the Paraná Baptist State Board which has built a wooden church building for their use. Rev. R. M. and Mrs. Deller are working there.

Two years ago I was asked to take over the work of Executive Secretary of the Paraná Baptist Convention. It was a difficult task, and meant almost starting from the beginning again. A small office on the fifteenth floor of a twenty-one storey building has been purchased by the Baptists of Paraná and during the last year I have had a Brazilian pastor to assist me. Through the Convention many small congregations have been helped with funds from the larger churches. There are seventy-six Baptist churches in Paraná.

Chaplain to students

While we have been living and working in the city of Curitiba, I have also been acting as Chaplain to the Hostel for Baptist university students. Twenty-eight students are living together in a house which they have rented. They have come from all over Brazil and are studying a variety of subjects—law, medicine, engineering and teaching.

We have also assisted in the work of the Baptist Bible Institute in Curitiba. This Institute was founded twenty years ago to help young men with little primary education to enter the Baptist Seminary in Rio de Janeiro. It has expanded con-

siderably in the last few years and now includes young women as well. Mrs. Elder has been teaching music and religious drama as well as giving Bible teaching. The city of Curitiba, with a population of 300,000, is a pleasant city in which to live. It is well-planned, with wide streets and modern buildings. The climate is healthy, for although the city is quite near the coast it is high above sea level.

"The land of Eldorado", "Golden Land", this is what Brazil is called and it well deserves the title. Gold is to be found, not only in the ground, but in human hearts. Population growth is rapid. It is estimated that there will be eighty million people in Brazil by 1970. Opportunities to preach the Gospel are endless. We could place twelve missionaries in the state of Paraná alone without difficulty. We want to extend our co-operation with Brazilian Baptists as much as possible.

Americans have often asked, why have British Baptists placed seven missionaries in one state? Paraná is a very small part of Brazil, but it is not unreasonable that we should place missionaries there rather than in the large state of Mato Grosso. In Mato Grosso the population is 0.2 persons per square mile. You might travel all day without meeting one person to whom you could pass on the Good News. In north Paraná the population is 55 per square mile.

Pioneering opportunities

There are opportunities for pioneering work of the old kind in the north of Brazil. Along the Amazon river are aboriginal tribes who have never heard the Gospel or seen a white man. Maybe there are young Christians in this country today to whom this kind of work would appeal.

The B.M.S. is now forced to review its work in Brazil. Much prayer is needed as to future policy. There are many aspects of the work in Brazil which rely on the consecrated and constant prayer of Christians at home—the endless trials of travelling on roads which are indistinguishable from river beds; the conflicts which are arising in churches throughout Brazil over extremist views of the doctrine of the Holy Spirit; the young students at the Bible School and the eleven students from Paraná studying at the Seminary in Rio de Janeiro; the students living at the Hostel in Curitiba; the difficulties which Brazilian Baptists are finding in carrying the Gospel to the intellectual and upper classes; the evangelical Christians seeking to witness in government posts. These are just some of the things which rely on prayer.

Dependent on you

Those of us who are privileged to work on the mission field are always aware that if it were not for you we would not be there at all. We and the young churches whom we serve are dependent on you for support in so many ways, but most of all in prayer.

Rev. R. M. Deller baptizing a new convert at Cascavel, Parana State, Brazil

Marriage Before Baptism

In the minutes of a church meeting held in Congo it was recorded that the church had decided that a certain young man should be married before he was baptized.

In Congo marriage is a matter between the families of the people concerned, and a man can take a wife without there being any wedding ceremony. This is what had happened in this case, and happens in most cases.

When the man wished to be baptized the church insisted that he should first be married in church and his family life put on a Christian basis.

Lucknow Psychiatric Centre

The addition of a second psychiatrist and an occupational therapist, and an increase in the number of patients' visits and treatments during 1963, is reported by the Nur Manzil Psychiatric Centre in Lucknow, India.

The Centre, supported by the Methodist Church (U.S.A.), was started in 1950 and is its only missionary institution outside America working in the field of mental health.

Fish from the Baptistery

"I have just returned from a meal in an Indian home, eating fish from the church baptistery". So writes Miss Frances Williams, librarian at Serampore College, India.

Two years ago fishing rights in the open air baptistery were auctioned. It is now quite normal for missionaries and their Indian colleagues in Serampore to eat fish from the baptistery.

Miss Williams writes, "What seems more difficult in this connection is the problem which must have faced the early missionaries when they baptized converts in the Ganges (here called the Hooghly), at the same time proclaiming 'the inefficacy of the Ganges to wash away sin'. It must have caused real confusion in the minds of the people (Hindus) who daily purify themselves in the sacred river".

HELPING THE SUFFERING REFUGEES FROM ANGOLA

By RHODA COULDRIDGE

SONGA is a prosperous village with a large Catholic population. When Dr. Shields and Sister Betty Gill first went there they met with a cold reception. Some patients were cleared out of a small ward into a bigger one, and the vacated room, complete with smells, dirt, germs and probably bugs, was the only available place for Sister Betty.

Since then, things have improved and there is now a fairly respectable house in which they are able to eat and where, provided the bed is placed out of focus of the leaks in the roof, Sister Betty is able to sleep in comfort.

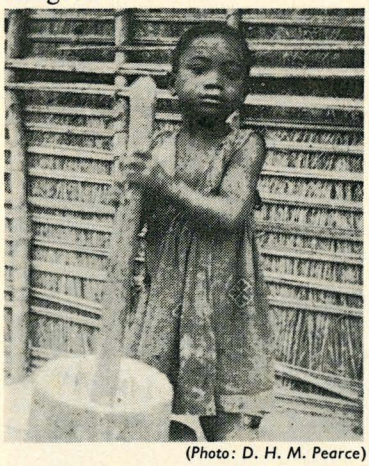
The refugee village is a big one, and among the cluster of grass houses is a grass church. The man who conducts prayers is Henrique Caldeira who was a well-loved leader of the church in Angola. His hair is grey, his face is sad and gentle, but his smile of welcome is a very warm one.

A bell

When the refugees first started holding prayers, there were protests from some of the adjoining Catholic community. But the chief of the village, another grey-haired veteran, soon silenced the awkward ones, and even produced a bell so that the Protestants would hear the call to worship.

There has never been a church bell like it, I am sure. It is the rim of an old lorry wheel fixed on to two strong poles. A rhythmic beat with a piece of rusty railway line sends out loud resonant notes.

Leaving the village we went on to Moerbeke where there is a sugar plantation. The employees live in villages in the various districts which comprise this huge plantation, and we have several schools and churches there. Dr. Shields and Sister Betty Gill continued on to their clinic at Kibentele, but we were met at Moerbeke by Miss Vera Harrison and Miss Muriel Stevens. Miss Stevens is a nurse who was hoping to go to Angola with the United Church of Canada Mission. She is now helping at the Plantation Hospital which, in addition to caring for its workmen, also gives medical care and shelter to many refugees.



(Photo: D. H. M. Pearce)

A village child pounding manioc in Kibentele in Lower Congo

Only that morning a group of people had arrived. Seven were seriously injured, they had been crossing the border when the Portuguese soldiers opened fire. The group of over 1,000 scattered. Many are still unaccounted for. Fortunately for those who were wounded, there happened to be a lorry at the border town, so the sick ones with a few helpers were carried over the 57 miles of rough road from Kimpangu to Moerbeke.

One woman died just before we arrived at the hospital. Her five-day-old baby fed on glucose and water was sleeping peacefully, unaware of the sorrow and tragedy that surrounded it.

Tragic stories

A teacher from the Bembe district who had escaped without injury was able to give a few particulars. His son had been shot in the groin, a foul smelling, infected wound. He was too weak and exhausted to speak to us.

Another man had a scalp wound, a bullet graze about three inches long, and a young lad about twelve years old had been shot in the neck.

Two children were badly injured, one a little girl about five years old with a fractured cranium, the bone completely shattered and the brain exposed. She had been given drugs and was no longer in pain. Her mother, too weary even to mourn, lay in an exhausted stupor beside her child. The other little one aged about three had shrapnel embedded in the jaw. Over a swollen mouth, two frightened eyes gazed at us, as we walked through the ward and talked with the people.

We asked the teacher to come outside. Miss Harrison promised to get clothes and food tickets for them from Rev. W. D. Grenfell, and gave him money for food in the meantime.

As we left the hospital we heard the wails of a woman whose baby had just died. These are only a few instances, but

stories like this could be repeated over and over again.

There was an SOS on Sunday when Dr. Shields and Sister Betty went out to the border to help with another batch of wounded. There were four dead. Over 4,000 came over and were fired at as they were actually crossing. One man has foot and back injuries. Another has shot embedded in the hip. A woman has a hip wound. A little boy about eleven years old has a large wound in which the shrapnel is deeply embedded.

I leave you to imagine the state of neglected wounds in this land where the stench of pus and blood attracts the flies so quickly.

There were many others who had to be left beneath the shelter of a thatched roof, with no walls and no blankets and just a few grass mats shared by hundreds of starving and sick refugees.

The task increases

We are grateful for your gifts, and for your prayers which enable us to do the task which unfortunately becomes greater almost daily as more and more come over from Angola.

Only One Third of a Pint

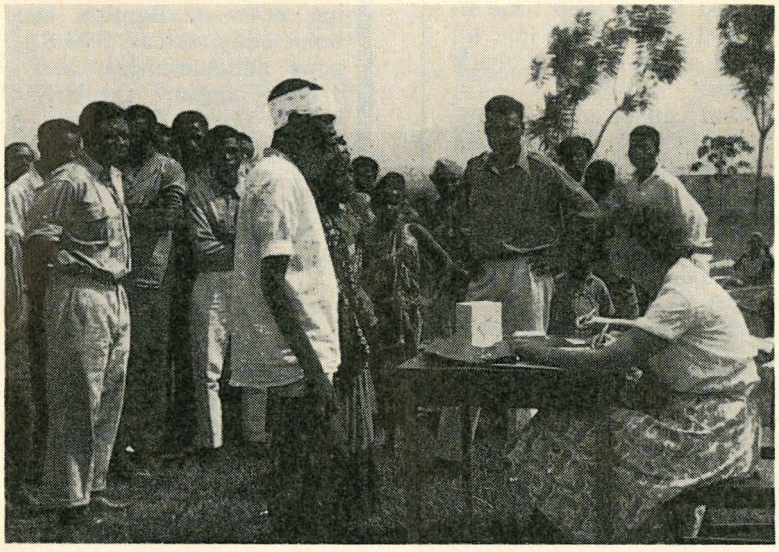
It is early in the morning and here comes the milkman. There are four people living in your house, so he leaves on the doorstep one little bottle holding just a third of a pint of milk. If you lived on your own it would be delivered in an egg cup.

Of course this is only make-believe. But in the state of Orissa, India, there is only enough milk produced for each person to have 1.5 ounces a day. Of course, a few people have more, but most people do not have any at all, and a great deal of the milk available is not used.

A recent survey showed that over the whole of India the milk yield is 400 per cent higher than in Orissa. So if the total amount of milk available was shared between everyone living in India, each person would be able to have one-third of a pint every day.

More dairy goats

Mr. J. T. Smith, B.M.S. agricultural missionary stationed at Diptipur, Orissa, is working on a project to bring more dairy goats into the district. So far a number of Jumnapari goats have been brought from North India. The first local farmer to keep dairy goats has recently been supplied with three of these. He is paying for them from the results of his milk sales.



Miss Edna Staple distributing ration cards to new refugees from Angola

Ploughing The Hard Way

Have you ever seen a plough drawn by oxen? This is a very rare and unusual sight in England today, but in India it is a common one.

The B.M.S. farm at Diptipur has one field of three-quarters of an acre. With an improved plough and one pair of oxen it takes two days to plough this field.

John Smith, B.M.S. agricultural missionary, writes, "We had to plough it twice and harrow it once. We worked at it whenever it was fine, but always before we could complete it the rain poured down and much of our effort was wasted. It was painful to see the oxen creeping across the field in top gear, taking a full four inches of furrow slice every time; and then to see the clouds building up and the rain coming closer and closer.

"We know that with a tractor it could have been ploughed and sown and harrowed completely in the first two hours of fine weather that came. And sowing at the right time would have paid off in higher yield. We know too this is the case with nearly every farmer here. They cannot get the best out of their land, because, for one reason, with their present equipment it is almost impossible to get things done at the right time.

"Tractors apart, however, we are still trying to introduce improvements in farm equipment. Our single row seed drill for attachment behind the wooden plough has had a thorough trial and we are now trying to make it better. We have made and supplied a spike harrow to one member of the Farmers' Club. He had seen ours working several times and decided to get one for himself. He says it was very popular in his village and helped him and others to speed up their sowing in this difficult season."

Nearly Two and a half in Every Hundred

Recent population statistics issued by the Indian government list the following major religious groups: Hindus 83·5%, Muslims 11%, Christians 2·4%, Sikhs 1·7%, Buddhists 0·7%, Jains 0·4%.

Of the Christians, 55% were reported to be Catholics; 35% Protestants; and 10% Orthodox.

From the HOME SECRETARY'S DESK

December 1964

Baptist Mission House,
93 Gloucester Place,
London, W.1.

THE Festival of Christmas dominates this month. As generally celebrated today it involves a recognition of the significance of the family. At the Christmas dinner and at parties the family is once more drawn together to share in a common meal or join together in fun and games. It involves, too, a rejoicing in the plenty made available in our affluent society. How tables will groan under the burden of good food in rich variety! What vast amounts of money will be spent in Britain alone on beer, wines and spirits! What large sums will be exchanged in trade due to the purchase of presents, each year becoming more expensive!

There will be also, it is true, a recognition of the need to share the good things of life with others expressed in parties given to the aged, infirm, and handicapped, and to children of poorer parents and in the many donations which will be given to charities of all kinds.

May I ask you to remember in all the rejoicing of Christmastide:

(1) Those who because of the form of service they are giving at the call of Christ will be separated from their families.

(2) Those who because they have professed faith in Christ and are now members of His Church are disowned by their own families. In India, Pakistan, and Ceylon there are many such.

(3) The children of missionaries, who for reasons of education, are separated from their parents.

But more important still, may I ask you to bear in mind the millions of people, the larger part of the inhabitants of the world, who will have insufficient to eat, whose children will bear the marks of malnutrition. Included in them will be thousands of men and women who like you are members of the Church of our Lord Jesus Christ.

Christmas should be essentially a religious and a Christian feast. It is an occasion for glad thanksgiving to God who sent His Son into the world to be the Saviour of the world. Christ came for all, not just for us who have so much. It is His will that all should share in the Father's bounty.

What can be more appropriate at Christmas time than a thankoffering devoted to the work of God overseas by which the hungry are fed, the sick are healed, the ignorant are taught, and to all that Gospel is proclaimed which alone can bring justice and peace in society and life and salvation to the individual.

A. S. Clement

Japanese Baptist Missionaries To Brazil

The Japan Baptist Convention has sent Rev. and Mrs. Nobuyoshi Togami as missionaries to Japanese immigrants in Brazil. The couple will be located in either Sao Paulo or Paraná states where the Japanese population is greatest.

This missionary action of Japan Baptists is a result of the Baptist World Congress at Rio de Janeiro in 1960. Delegates from Japan visited Japanese immigrants in Brazil at that time and heard the plea for spiritual leaders.

FOR NEXT YEAR

Orders for your 1965 **Missionary Herald** should be placed now with your church magazine or missionary secretary or sent to:

The Manager,
The Carey Kingsgate Press Ltd.,
6 Southampton Row,
London, W.C.1.

THE BAPTIST TIMES

Keep up-to-date by reading news of Baptists at home and overseas. B.M.S. news announcements and articles appear regularly in *The Baptist Times* with the co-operation of the Society's home and foreign staff.

THE BAPTIST TIMES
Every Thursday - 5d.

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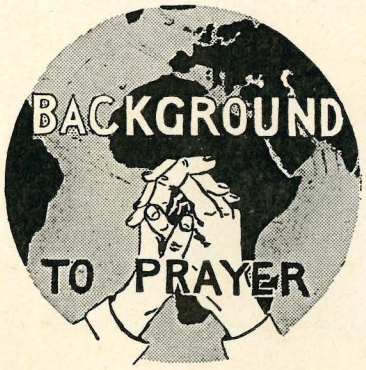


BACKGROUND TO PRAYER

(Based on the Prayer Calendar)

Prayer is asked this month for Christians in the Kond Hills, Orissa, India. The church in this district is growing rapidly. In an area approximately the size of Surrey, Sussex and Hampshire there are 200 churches. The B.M.S. has one missionary couple engaged in evangelistic work in the whole of this district.

There are also great opportunities for educational work in this area. A new Middle School has recently been opened at Mallikapori, the largest Christian village in the Kond Hills. This is the only Christian secondary school in the area where as yet there are very few literate people.

The Moorshead Memorial Hospital, Udayagiri, serves the people of the Kond Hills. It has recently welcomed the first Kond doctor to its staff. It has also benefited from unconditional gifts of £12,000 from the Orissa government.

Prayer is especially asked this Christmas time for the many new converts in the Kond Hills and in other parts of the mission field for whom Christmas will have a new meaning this year.

PRAY FOR
YOUR MISSIONARIES
WITH THE B.M.S.
PRAYER CALENDAR 1965

ACKNOWLEDGEMENTS

(Up to 14 October, 1964)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., £3; "S.B.", for Angola Refugees, £10; Anon., £5 5s.; Anon., £6; "In Gratitude", £1; "Thank-offering for Wages Increase", £1 10s.; Anon., £4; "Work in Brazil", 10s.; E. & G. Elcome, £1; Anon., £5; Mr. A. S. George, £1; Anon., 10s.; "A.V.S.", to feed the Hungry, £1; "J.M.E.B.", £5; Anon., £1; "A Missionary Box Holder", £11; Anon., to India Famine, £1; to Angola Refugees, £1.

Medical Fund: Anon., £5.

Special Medical Appeal: "E.S.", £50; Mr. H. L. Smith, £1; Mr. R. K. Cottrell, £1; Anon., £3 10s.; Anon., £10; Anon., £5; Anon., £1; "A.H." £25.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
August				
31	Miss A. L. Masters	500	0	0
September				
17	Miss E. E. Freeth	100	0	0
17	Miss E. W. Wright	100	0	0
17	Mr. A. L. Simpkin	250	0	0
18	Mr. E. H. M. Hunt	25	0	0
28	Sir Edward Wood	20	18	3
28	Miss Bertha Barford	10	0	0
29	Mrs. Margaret Jane Westley	2	0	0
29	Mr. C. C. Chappell	100	0	0
30	Miss Sarah Wells	300	0	0
30	Mrs. R. Handscombe	25	0	0
October				
5	Miss Jessie Shaw	48	10	0
6	Mrs. A. Pickles	4,038	13	0
6	Mrs. E. E. Wheeler	2,000	0	0

MISSIONARY RECORD

Departures

24 August. Miss L. M. Fuller to Ngombe Lutete, Congo Republic, after mid-term holiday.

28 August. Miss K. M. Brain to Ngombe Lutete, Congo Republic. after mid-term holiday.

4 September. Miss E. R. Lewis for Patna, and Miss M. Freye for Bhiwani, India.

25 September. Rev. S. Lilemo returning to Yakusu and Rev. D. Mompoko returning to Ntondo, Congo Republic, after study in Britain.

28 September. Miss O. M. Rowett, for Balurghat, India.

2 October. Rev. K. F. and Mrs. Weller by air for Calcutta; Rev. N. A. and Mrs. Outlaw and family for Balangir; Miss H. M. Beavan and Miss V. G. Bishop for Bhiwani; Mr. and Mrs. S. J. Bull for Bhiwani; Miss A. J. Bound for Udayagiri; Miss J. T. Smith for Lungleh; Mr. and Mrs. A. H. Swanson and son for Ludhiana; and Rev. J. T. and Mrs. Sidey on visit—all to India.

Rev. G. and Mrs. Soddy for Chittagong; Miss S. M. Le Quesne for Dacca; and Miss O. M. Bridgman for Barisal, East Pakistan

6 October. Dr. and Mrs. D. H. Wilson and family to I.M.E., Kimpese, Congo Republic.

10 October. Mrs. B. G. Ellis to Calcutta, India.

Arrivals

11 October. Mrs. J. T. Smith and son Paul from Diptipur, India.

Birth

24 September. To Rev. G. R. and Mrs. Lee of Gonawela, Ceylon, a son, Stephen Kevin.

Adoption

7 August. To Rev. R. F. B. and Mrs. Preston of Bombay, India, a son by adoption, David, born 6 April, 1964.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.
Telegrams: Asiatic London W.1. Chairman: Rev. A. H. Kirkby, B.D., Ph.D. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.
Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign).
Contributions and donations should be sent to the Home Secretary at 93 Gloucester Place.

THE B.M.S. PRAYER CALENDAR 1965

This attractive calendar is specially designed to help you pray regularly for all aspects of the Society's work. Every missionary of the Society and each station are mentioned by name, as also are the Society's headquarters staff and retired missionaries.

The calendar has a full-colour picture of a Brazilian Baptist family on the way to church in Tuneiras, Paraná.

This is the calendar which all who support the B.M.S. will want in their homes.

Magazine secretaries will be making up a bulk order for your church and your personal requirements should be advised as early as possible. The price is only 3s. 6d. per copy, if ordered through your church. Single copies by post 4s.

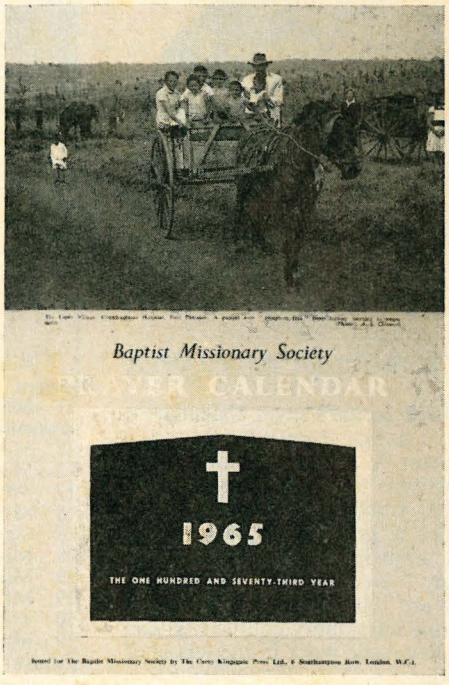
In view of the high cost of production and our desire to keep the selling price low we ask for definite orders only.

Please send all orders direct to:

THE CALENDAR DEPARTMENT,

THE CAREY KINGSGATE PRESS LTD

6 SOUTHAMPTON ROW, LONDON, W.C.I.



TWO NEW TITLES

By Stephen F. Winward

THE REFORMATION OF OUR WORSHIP

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Twenty-one shillings net

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A Kingsgate Pamphlet

Whilst of special value to ministers and deacons who lead the Prayer of Thanksgiving at Communion, this pamphlet will help all who are concerned to understand the meaning of the Lord's Supper.

One shilling net postage extra

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